

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## "Whooooeee! 2,500 senior adults . . .!"

— Reprinted from the Baptist Message of Louisiana

LAFAYETTE — Whoooooeee! There ain't never been no convention like this in Louisiana! Never!

Whoooooeee! More than 2,500 senior adults in one location! What a time they had! Whoooooeee!

Somehow, reporting on the recent Louisiana Baptist-sponsored Senior Adult Convention in Lafayette in the voice of Jerry Clower seems appropriate.

After all, Clower was a highlight speaker to open the three-day event. And the gathering did break new ground as the most ambitious senior adult event ever undertaken by the state convention.

One must not forget the enthusiasm of the recent meeting either. As

Clower told participants, "I love ya'll cause ya'll ain't a bunch of pessimists."

That enthusiasm was evident in the attention given to the convention theme throughout the gathering. The focus continually fell on "H.O.P.E. — Helping Older People Evangelize." Speakers again and again challenged senior adults to be personal witnesses and to set their sights on shaking their world for Christ.

"God gave to you and to me as senior adults the responsibility and privilege and opportunity to be the ones who turn the world upside down," said Earl Stallings, a retired pastor from Arizona.

And to do so takes persons who have been turned upside down by Christ and are committed to sharing his message, added Perry Sanders, pastor at First Baptist Church of Lafayette. "A biblical message is the only thing that's going to change your world," he insisted.

Senior adults were challenged to bring that message to the world throughout the convention. Ray Wells termed the gathering a "resounding success." Wells planned the convention in his role as Louisiana Baptist Convention senior adult consultant. The event was sponsored by the LBC in cooperation with other Baptist agencies and state conventions.

He expressed appreciation for those who brought groups to the convention from Louisiana and several other

states. He said he had received positive feedback on the content and challenge of the program.

The schedule included addresses, small-group seminars, music by choirs and the Louisiana Baptist Singing Ministers and opportunities for fellowship and laughter, beginning with Clower during the opening session.

He told how he grew up without electricity or telephones. "There were five social functions we engaged in — peanut boilings, candy pullings, log rollings, rat killings, and coon hunts. You notice none of them cost no money."

He emphasized the importance of laughter and having a positive outlook. Clower insisted hell is the only place there is no laughter. "And I have made arrangements to miss hell." If persons do not believe in laughter, Clower said to "tell them to go home and look in the mirror and see what all us other folks have been laughing at all these many years."

Clower also offered some serious reflections on the Southern Baptist Convention and his own salvation.

He told how a television reporter once asked him about a televangelist's financial scandal. He said he responded by asking the reporter why he did not come to Clower's church and report on a group of Christians who give 30 percent of their money to missions and report all finances. "He didn't say a word," Clower noted. "He just started rolling up the wire."

The entertainer then turned to his own convention in adding: "I never have voted — I never will vote — for nobody to be president of the Southern Baptist Convention what just tips the cooperative missions program. How can you not support missions, the greatest cause of all Baptists? And we've elected folks who don't give nothing. Why do you want to vote for them? I got nothing against them personal. If they don't want to support the Cooperative Program, let them get in some other denomination. But I don't want them president of mine."

Later, Clower told how he and his future wife were both saved in the same Southern Baptist church in 1939. "I ain't here to straighten nobody out," he said. "I'm just simply here to tell you folks, Jesus is the answer . . . It is a blessed hope. Christianity does work."

In comments obviously referring to the ongoing SBC controversy, Clower then insisted that one should not put a theological label on him. "Folks have asked me, 'Jerry, where are you?' I said, 'Listen, fellow, I didn't know you could be a Baptist and not believe the Bible. Don't start no mess with me.'"

"I've been a born-again, active, saved Southern Baptist for over 50 years. And anybody that wants to get in a squabble with me, it ain't going to be no other Christian. It's going to be

somebody lost or the devil going to be after him, cause I ain't going to argue with him."

"I have a personal relationship with the Lord Jesus Christ and that takes precedence over all nitpicking in my carnal nature," Clower said. "And I don't aim to do it (argue with Christians)."

Clower also urged senior adults to "tell it" if they have had a personal experience with Jesus Christ.

"Telling it" was an ongoing theme. In his addresses, Stallings stressed the urgency and biblical challenge to reach the "fertile field" of lost senior adults.

"The call to salvation is a call to witness. And you may be only one, but you are one. And you cannot do everything, but you can do some things. And you can do the thing that you ought to do. And the thing that you ought to do, by God's grace, you can say this I will do. I will share with others."

Sanders echoed some of the same themes in challenging senior adults during Bible studies to focus on turning their world upside down for Christ.

Doing so requires people who have been turned upside down themselves, who are willing to sacrifice, who are "set on fire with a passion for souls" and who are filled with the Holy Spirit, Sanders said.

Sanders also offered a strategy for senior adult evangelism, urging persons to follow Paul's example in using all appropriate means to win persons to faith in Christ.

He called on persons always to look for opportunities to witness. He also stressed the importance of fellowship, service and proclamation in evangelism.

For his part, Wilbur Swartz witnessed of the importance of making one's self available to God and to others. Swartz is retired professor of preaching at New Orleans Baptist Theological Seminary.

The former professor offered dramatic monologues during his addresses. In one, he quoted Scripture passages related to David, including those detailing his victory over Goliath, his sin with Bathsheba and his plea for forgiveness in the Psalms.

"There still is only one way back from sin," Swartz said to conclude his message. "It is the way of repentance, which is a change of mind and attitude toward sin, toward God, toward man; confession, believing that God can do something about your situation through Jesus Christ; and forgiveness through his grace, because of your faith."

"I have a strong conviction that we're whistling in the dark about reaching the goals of Bold Mission Thrust if this army does not move out and reach others," he said.

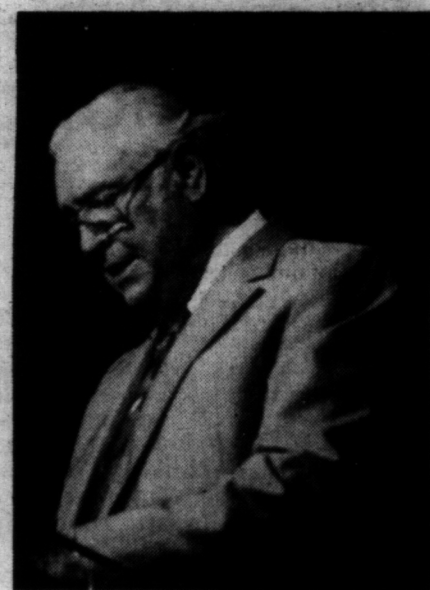


Jerry Clower of Liberty, Miss., was the keynote speaker for the senior adult convention in Lafayette, La., that included senior adults from Mississippi and other nearby states. Other speakers from Mississippi included Horace Kerr, who recently retired as director for senior adults with the Sunday School Board, and Clarke Hensley, director emeritus of the Mississippi Baptist Christian Action Commission, who is now a contract worker with the Discipleship Training Department in the area of senior adults. — Baptist Message Photo



Irene Martin of the Baptist Record staff was the pianist for the senior adult convention at Lafayette, La.

— Baptist Message Photo



Clark Hensley, senior adult consultant with the Mississippi Baptist Discipleship Training Department, was a speaker during the senior adult convention at Lafayette, La.—Norman Rodgers Photo



A group of Mississippians at the senior adult convention at Lafayette, La.—Norman Rodgers Photo

# Editorials . . . by Don McGregor

## A record of accomplishment

April 8 is Cooperative Program Day throughout the Southern Baptist Convention. It is fitting that such a day should be observed among Southern Baptists, for it is the Cooperative Program that has made us what we are and is keeping us as we are.

The Cooperative Program is missions. It is as simple as that. And we are a missions organization. There is no other reason for having a convention. Everything we do as a convention has missions at its core.

From Maine to Hawaii and from Florida to Alaska, Southern Baptists are a diverse people. There is no way that almost 15 million people could be scattered over such a widespread area and be all alike. It was never intended. It is a part of Southern Baptist doctrine that we not have anyone or any body forcing us to be all alike.

In the Cooperative Program, however, we find our source of unity. Though the Baptist Record gets relatively little of its financing through the Cooperative Program, we believe in that missions lifeline and support it with all our facilities. The following statement was prepared for the 1991 budget presentation for the Baptist Record. We felt it would be appropriate for Cooperative Program Day. The last five paragraphs were added for this presentation.

Though the Baptist Record supports the Cooperative Program in a very positive way, the Cooperative Program is not a major part of the budget of the Baptist Record. For the 1990 budget year, the Cooperative Program is less than 17 percent of the newspaper's budget figure.

The Cooperative Program income may be even less. Since 1982, the Baptist Record has turned back to the state convention's treasury more than \$600,000.

Subscriptions account for more than 65 percent of the paper's income, and advertising accounts for another 18 percent. Yet the Baptist Record provides support for the Cooperative Program in every way that it can.

The slogan of the Baptist Record since 1976 has been "Helping the churches of the Mississippi Baptist Convention in their mission of witnessing to the world." We do this by helping the individual church member to be a better church member. We provide him the information, the inspiration, and the indoctrination that he needs to be better able to serve his church. In a democracy such as Southern Baptists have, information is a vital necessity. But inspiration and indoctrination also are necessary.

With our circulation of 118,000, we are reaching more than 400,000

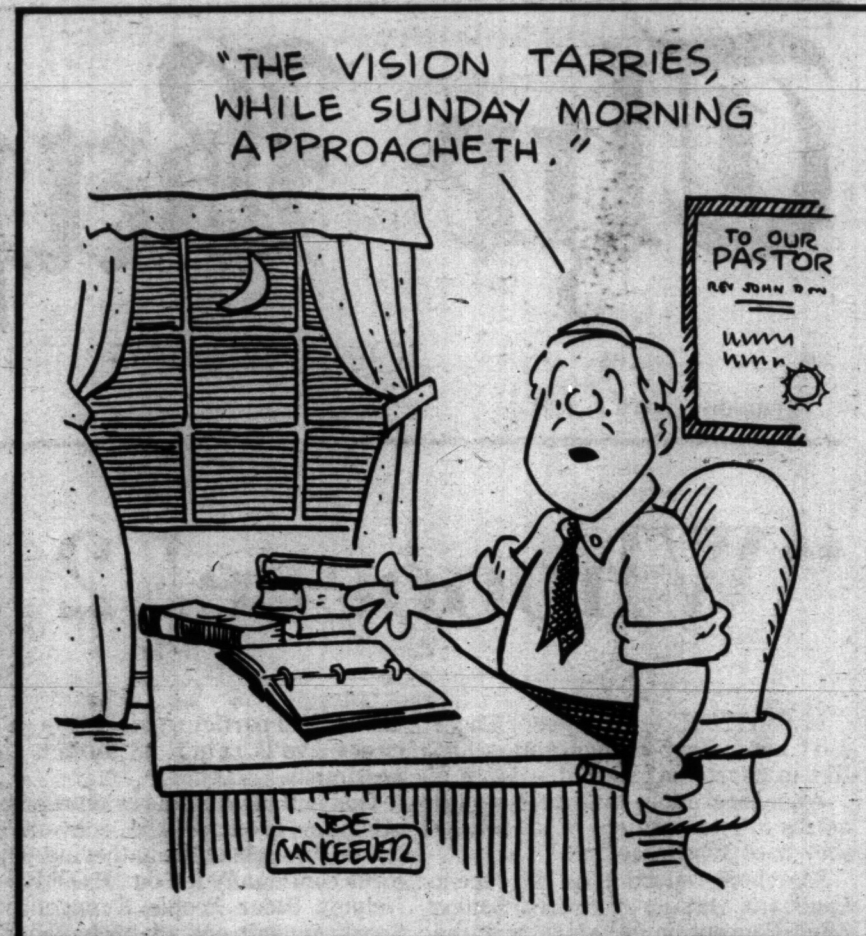
Mississippi Baptists. We are giving them the news of what Baptists are doing in Mississippi and around the world.

Our slogan goes nicely with the new one for the Mississippi Baptist Convention Board — "Helping bring Mississippi and the world to Jesus." That is what we are about. We are doing it by helping Mississippi Baptists to be better church members. We are helping them in their mission of witnessing to the world by pointing out that the Cooperative Program is the vehicle by which they carry out that witnessing.

We don't use much in the way of Cooperative Program funds, but that gives us a better platform from which to promote Southern Baptists' missions program, the Cooperative Program.

The Baptist Record promotes everything that the Cooperative Program supports. Very few people, however, promote the Baptist Record. That is why we toot our own horn from time to time.

The Baptist Record is the means by which Mississippi Baptists find out what the Cooperative Program is doing. It is necessary that Mississippi Baptists know this. They need the



### Baptist Record.

There are churches that use the Baptist Record for their advertising and send in stories of significant events to be run in the Baptist Record. Yet not a member of the church, in some instances, is on the mailing list. That is difficult to understand. Their ads and their stories are run, nevertheless.

Many churches, however, send the

paper to their entire memberships. And their people are aware. Their interest in Baptist work is greatly to be appreciated.

The news goes on whether we are aware of it or not. We need to be aware.

Mississippi Baptists need the Baptist Record. It is a record of what is accomplished through the Cooperative Program.

## Guest opinion . . .

### I long for every Baptist to know . . .

By William M. Pinson Jr.

God's Word places a heavy responsibility for sharing the good news about Jesus Christ with a lost world. The Bible's mandate for God's people to be involved in missions, evangelism, education, and benevolence is disturbingly clear; but detailed instructions on how to carry out that mandate are noticeably scarce.

We have realized that individual Christians alone cannot carry out God's missionary mandate. We have also realized that a single church, regardless of size, alone cannot adequately carry out God's marching orders. Only by being a part of a fellowship of churches cooperating together can a church fulfill its responsibilities.

While affirming the necessity of cooperation, Southern Baptists have struggled with the nature of that cooperation. For years each Baptist institution, agency, or cause made its own appeal to churches for support. This plan was ineffective and inefficient. Some churches were seldom called upon for support, and therefore, had little participation; others had frequent appeals, which disrupted the work and worship of the church. A

great deal of money was spent raising money. Causes with appealing pleas and eloquent fund raisers prospered; others, perhaps more deserving, floundered.

As we have tried to be faithful to God's Word, directing our efforts to missions, evangelism, education, and benevolence, we have been led to a method of support which enables us to serve effectively. Through prayer and dedication, growing out of a longing to do God's work better, Southern Baptists developed the Cooperative Program. I believe the Holy Spirit directed the development. The Cooperative Program protects the autonomy of the churches at the same time it provides a means of cooperation so that churches can be faithful to God's Word. It allows every church and every church member to support all Baptist efforts.

Along with many other persons, I have experienced firsthand the marvelous benefits of the Cooperative Program. My life has been molded by the ministries made possible through the Cooperative Program. I know that it works. On foreign, home, and state mission fields, in Baptist schools and benevolent institutions, in churches

and through a multitude of programs to help Baptists effectively share the Gospel, I have seen the blessings the Cooperative Program brings.

I long for every Baptist to know what the Cooperative Program does, how it works, what it means.

As our Baptist people are more and more informed I believe that they will more and more support the manifold ministries made possible through the Cooperative Program. I rejoice when I contemplate what will be done as Baptists increase their participation through the Cooperative Program.

I pray that every church which is part of our cooperating Baptist family will give regularly through the Cooperative Program. The future is bright for Baptists because of God's guidance and power, because of his gift to us of cooperative missions, because of his leading us to embrace the Cooperative Program as a major means of carrying out his Word. I thank God that I am a part of such a family of believers.

William M. Pinson Jr. is executive director of the Executive Board of the Baptist General Convention of Texas.

## Baptist Beliefs . . .

### Sin against the Spirit

By Herschel H. Hobbs

"Whosoever speaketh against the Holy Ghost (Spirit), it shall not be forgiven him, neither in this world, neither in the world to come." — Matthew 12:32b

This is also called the "unpardonable sin." First, what it is not. It is not taking God's name in vain, murder, adultery, a sin of ignorance, or one committed in rash anger. Of course, rejecting Jesus until one dies or until the Lord returns, should one be living then, is unpardonable. But Jesus was speaking of a sin committed in the midst of life.

What is this sin? It is a sin against knowledge concerning Jesus. It is the culmination of repeated rejections of him to the point that one loses the ability to discern between good and evil, between the Holy Spirit of God and the evil spirit of Satan.

Jesus healed a blind mute. The people saw it as proof of Jesus' Messiahship (Matt. 12:22-23). The Pharisees said Jesus was in league with the devil, so he worked this miracle by the devil's power.

Here was an evident good work of the Holy Spirit. The Pharisees said it was a work of the evil spirit of the devil. This was blasphemy or speaking insultingly of the Holy Spirit (Matt. 12:31-32).

Through repeated rejections of

Jesus they had become so hardened in spirit that to them good was evil and evil was good. Like Satan in Milton's Paradise Lost, they said, "Evil, be thou my good!" Thus they were incapable of being convicted of their sin by the Spirit. So — no conviction, no repentance, no faith, no salvation.

Some say this sin cannot be committed now, but only when Jesus was on earth doing his wondrous works. But is not he still doing them through the Holy Spirit in saving people? And he is the Spirit of Christ (Rom. 8:9).

I believe one can commit this sin now. After repeated rejections of Christ he comes to that point of final, full rejection. To him the good work of salvation becomes evil, and sin becomes his final chosen good. Thus he loses the ability to respond positively to the Holy Spirit.

If you think you have committed this sin, you have not. You are still conscious of the work of the Holy Spirit as he convicts you of sin. A Christian cannot commit this sin. He/she is already saved and safe.

If you have not received Christ as your Savior, do it right now. For once you do so you can never commit this terrible sin.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.



Members of Woman's Missionary Union meeting at First Church, Starkville, March 26-27 re-elected Joan Tyler of Collins, center, as state president and Stuart Calvert, left, of Ashland, as secretary-historian. Marjean Patterson, right, is state WMU executive director.

## Fighting in Liberia forces missionaries out of region

MONROVIA, Liberia (BP) — Most Southern Baptist missionaries in the Liberian cities of Yekepa and Zwedru left for Liberia's capital, Monrovia, March 30 because of an upsurge in fighting in the area.

Six Southern Baptists were in the eastern Liberian region, where fighting has intensified between government and rebel forces.

Missionary administrator Bradley Brown in Monrovia said five of the personnel were in Yekepa March 29, only a few miles from the Guinea border. Brown arranged to fly them to Monrovia March 30.

Brown arranged the evacuation after learning of heavier fighting in the area and the deaths of missionaries Tom and June Jackson of the United Liberian Inland Church. The Jacksons were reported killed when they tried to drive to safety from their home in Bahn.

The Jacksons' vehicle was found on

or around March 24. Their bodies were found March 28. Jackson, an American, and his wife, who was British, had worked in Liberia for 40 years. Press reports said other missionaries in the area believe guerrillas shot the couple accidentally when they were leaving their village home in eastern Nimba County.

Southern Baptists in the area include career missionaries Earl and Jane Williams of West Monroe, La., and Knoxville, Tenn., respectively, and their 9-year-old son, Kenneth; journeyman Lynette Sneed of Liberty, Mo.; and volunteers Cecil and Ellajane Suttley of Arkadelphia, Ark.

Sneed, the Suttleys, Mrs. Williams and her son left for Monrovia March 30. Earl Williams elected to stay in Yekepa.

Missionary Margaret Fairburn of Tylertown, Miss., arrived in Monrovia (Continued on page 13)

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, April 5, 1990

Published Since 1877

## "Share His Love" echoes through WMU convention

By Anne W. McWilliams

"Share His Love." This theme echoed through every message delivered to 1,200 members of Mississippi Woman's Missionary Union gathered for their 111th annual meeting, March 26-27.

Raymond Lloyd, in welcoming the women to First Church, Starkville, where he is pastor, described an experience of his one inky night in Nigeria when he saw many people carrying kerosene lanterns to light their way through the darkness. "You WMU members are lights in a dark sin-filled world," he said. "Your lives are shining, as lights of hope."

Joan Tyler, state WMU president, said in opening remarks, "Though we are already sharing God's love, in this meeting we are seeking new ways to share his love." Mrs. Tyler, of Collins, later in the meeting was re-elected president, and Stuart Calvert of Ashland was re-elected secretary-historian.

Offerings taken during the convention were to go to the Second Century Fund of WMU, SBC, as a memorial to Edwina Robinson, former executive director of Mississippi WMU, who died early this year.

Music was under direction of Graham Smith, director, Church Music Department, Mississippi Baptist Convention Board, who led congregational singing and presented special music. Dot Pray, Church Music Department, was organist. Betty Stewart, pianist and wife of the pastor at First Church, Eupora, was pianist. Tanner Riley, minister of music, First Church, Starkville, led the choir of his church in a mini-concert on Monday evening.

Tuesday afternoon, two Acteens from First Church, Mantee, were presented citations, highest award Acteens can be given in their Studiact program. Jan Cossitt, Acteens consultant, made the presentations. The two girls are Anita Harrington and Elizabeth Womack.

Among changes approved for WMU bylaws was the following sentence to be added: "Mississippi Woman's Missionary Union shall strongly support and promote the Cooperative Program of the Southern Baptist Convention."

Marjorie McCullough, president of Woman's Missionary Union, SBC, interpreted the theme with a devotional message at each session. "How long," she asked, "has it been since the place where you prayed was shaken?" And she added, "If we are going to share God's love, we have to share it where we are every day that we live, and let the Holy Spirit take charge. When he takes charge, the place will be shaken."

She told the story of a Japanese student who had to learn English as a re-

quirement for graduation. He began going to a missionary's Sunday School class in order to practice English. When he realized that the missionary wanted him to become a Christian, he stopped going to class. Later he began again, and then wrote a letter to Glen- don McCullough (Marjorie McCullough's late husband): "I did not wish to become a Christian, but I was defeated by Mrs. Campbell's (the missionary's) prayers." Said Mrs. McCullough: "The place was shaken."

Lewis Myers, Foreign Mission Board vice-president for Cooperative Services International, named some ways that Christians can share God's love in restricted countries. Those people have been reached in some unusual ways. For instance, in Mongolia, there is no Christian church, Myers said, and there never has been one in the history of the Mongol Empire, "Marco Polo had a chance, but it never developed. We have found six Christians among 2½ million people. Russian soldiers witnessed to them."

Restricted countries are those where missionaries cannot go, where pastors cannot serve, where the gospel cannot be broadcast over radio. There are no Christian churches. "You can search everywhere, in every little lane," said Myers, "but you will search in vain. In many cases, no Scripture has been translated into the language." He added that 85 percent of the unevangeli-

ed people of our world live in those restricted access countries, and he asked, "What are we to do?"

Myers suggested that "students from restricted nations can go back home, after studying in the U.S., and make a difference."

One Chinese student in America for two years, Myers said, was asked, "What do you think of America?" He answered, "I was disappointed that I never got into an American home."

Another way to share God's love in restricted countries, according to Myers, is to pray for the people of those nations: "Pray that God will open a door, even one door . . . Pray for the believers there, strong in the faith, strongly feeling the presence of God in the face of persecution."

Last spring, when Myers and his wife, Toni, were in Hanoi, they talked with a Vietnamese pastor and his wife who had planned to flee the country in 1975. The couple had completed all the paperwork to come to America. However, they could not ever feel peace about their decision. The night before their ship was to leave, they prayed all night. By daybreak God had pointed them to Jeremiah 42:10, 11. They stayed.

"Share his love," said Myers. "Now. Today. Elsewhere."

Ken Lyle, executive director, Maryland-Delaware Baptist Convention, described the corridor between Washington and Baltimore as a (Continued on page 13)

## Mississippi pastor tapped for top interfaith award

The staff of the Interfaith Witness Department of the Home Mission Board has named a Mississippi pastor, Cary F. Worthington, as the 1990 Interfaith Witness Associate of the year. He is the second Mississippian so named in the past three years.

Worthington is serving at Pleasant Hill Church, Clarke County, and received the award "for his serious preparation and diligent work to help Southern Baptists witness more effectively to people of other religions." Presenting the award was former Mississippian and now staff member of the Interfaith Witness Department, Jimmy Furr. The award was given during a meeting of state coordinators of Interfaith Witness.



Worthington

Worthington was cited for his numerous awareness conferences, not only in Clarke County, where he also serves as Interfaith Witness director, but also for conferences in Wisconsin, Kansas, Tennessee, Oklahoma, Arkansas, and North Carolina. Worthington has led national conferences at Green Lake, Wisconsin, as well as Ridgecrest Conference Center in North Carolina.

Worthington also edits a monthly associational newsletter, The Clarke County Candle, which serves as a resource guide for witnessing to cults and new religious movements.

In receiving the award, Worthington thanked Hollis Bryant, Mississippi state coordinator, for getting him involved in Interfaith Witness activities.

He will lead a conference on overview of cults, at Gulfshore, May 21-25, during Senior Adult Week, and in other conferences in Clarke County later this year.

## Cuba allows first revival campaign in 30 years

HAVANA, Cuba (BP) — For the first time in more than 30 years, the government of Cuba has allowed Baptists to conduct a national evangelistic campaign in the country.

A team of Hispanic Southern Baptists conducted simultaneous revivals March 2-13 in 38 Baptist churches in eight Cuban provinces, according to trip coordinator Bob Sena, pastor of First Spanish Baptist Church in Atlanta.

"The word needs to get out that there's a revival in Cuba. People are being saved. There's a hunger for the gospel," said Sena.

More than 825 people accepted Jesus Christ as Savior during revivals led by 11 Hispanic Southern Baptists from California, Florida, New Mexico, Georgia, Texas, and Virginia. About half of the volunteers are native Cubans. Volunteers worked in cooperation with the Baptist Convention of Western Cuba, the Foreign Mis-

sion Board, and the National Hispanic Southern Baptist Fellowship.

Statistics do not reflect other professions of faith in Christ made during evangelistic outreach the government allowed in the streets and in homes, Sena said.

The group had "no restrictions whatsoever" in preaching the gospel, said Daniel Sotelo, president of the national Hispanic fellowship and pastor of Templo Bautista in Fresno, Calif. "It was an incredible thing."

Jose Sanchez preached in his homeland for the first time since leaving Cuba in 1962. "I feel it's a historic time in Cuba. We're now having more freedom than ever before in Cuba to preach the gospel," said Sanchez, a Southern Baptist home missionary in Albuquerque, N.M.

"I have been in revivals in Mexico, Honduras, and Panama, and I haven't (Continued on page 13)

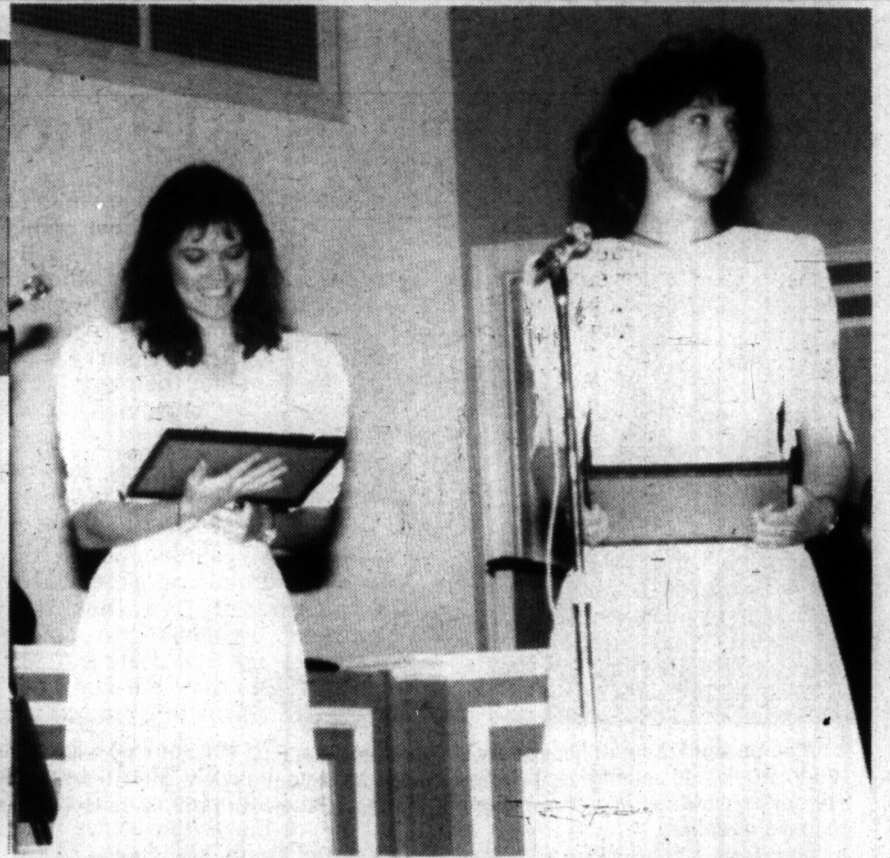
# Share His Love!



Two presidents lunch together — Joan Tyler of Collins is president of Mississippi Woman's Missionary Union. Marjorie McCullough of Alexandria, La. is president of Woman's Missionary Union, SBC. Story on page 3. — Photos by Anne McWilliams.



Ruth and Loe Berry of Jackson, parents of Hannah (Mrs. Paul) Gay, missionary to Ethiopia, were among 1,200 registered for WMU annual meeting in Starkville, March 26, 27.



Elizabeth Womack, left, and Anita Harrington, both of First Church, Mantee, receive Mississippi Citations for having reached the highest possible rung in Studiact, in Acteens. Only 15 girls in the state have ever achieved this goal. Now two from the same church have received them at the same time. Their Acteens director is Ann Stone.



Two former state WMU presidents who attended WMU annual meeting were Frances Smira, left, Jackson, and Wilda Fancher, Monticello. Another former state president at the meeting was Pattie Dent of Clinton.



Jan Cossitt, state Acteens consultant, hugs Acteens Elizabeth Womack and Anita Harrington after presenting them with Mississippi Citations.



Lewis Myers, Foreign Mission Board, vice-president for Cooperative Services International, guest speaker, is greeted by someone during the luncheon for missionary parents. Beside him is his mother Kate Myers of Cleveland.



James Young, missionary to Bangladesh, right, who with his wife, Guinevere, led one of the small group conferences, is seated beside his mother, Mrs. Mary Young, center, Kosciusko, and his mother-in-law, Mrs. Mildred Jenkins, left, Sallis.



Pansy Rankin, Fulton, a guest at the luncheon for missionary parents, is the mother of Jerry Rankin, Foreign Mission Board area director, Southern Asia and the Pacific.



Betty Stewart, pianist and wife of the pastor of First Church, Eupora, was pianist for the WMU convention. Dot Pray, Church Music Department, MBCB, was organist. Graham Smith, director, Church Music Department, led the singing.



Carol Mason, Tupelo, right, senior; and Jennifer Shelton, Columbus, sophomore, both at State, talk about working at Garaywa. Carol is a former staffer there; Jennifer plans to be one this summer.

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# Draper to lead Southwestern trustees; board approves \$19 million budget

FORT WORTH, Texas (BP) — Trustees at Southwestern Seminary elected James T. Draper Jr. as their chairman and approved a record \$19 million operating budget for 1990-91 during their semi-annual meeting in Fort Worth, March 12-13.

Draper, pastor of First Church, Euless, Texas, and a former president of the Southern Baptist Convention, was elected unanimously and without opposition. He succeeds Ken Lilly, a medical doctor from Fort Smith, Ark., who completed a two-year term.

"I don't have any agenda for the seminary except to continue to build bridges and to convey confidence in the faculty and administration," Draper said following his election.

"I would hope there could be a solidifying. Dr. (Russell) Dilday and I have obviously differed over the years, but we've also been very open with each other," Draper said. "We maintain contact, and he pretty well knows where I'm going to come down and I know where he's going to come down; and I don't think we're either one threatened by that."

"Hopefully we could show that peo-

ple who do have differing views can still work together," Draper added.

"I believe our faculty is solid," Draper said. "Our Peace Committee gave them a good report. We've affirmed that committee's report and believe it's accurate. I don't know of anybody who's got their eye on any faculty member or somebody they want to get rid of."

Draper said he hopes to bring stability to the board and "a sense of trust and confidence across the lines."

Draper said conflicts between the board and administration "end up being personality" rather than theological problems. "If someone says something that casts a shadow on me, I regret that; but that's not a theological reason to go to war."

Instead, Draper said he wants the board to focus on the "solid theological base" at Southwestern. "Hopefully that would let us move away from these other things."

Also elected were Damon Shook, pastor of Champion Forest Church, Houston, vice chairman; and T. Bob Davis, a dentist and member of

Prestonwood Church, Dallas, secretary.

The \$19-million budget adopted by the board for 1990-91 is the largest in the seminary's history. Because of a 1.89 increase in Cooperative Program gifts for the coming year, Southwestern's total allocation will be 3.1 percent.

Included in the budget is a three percent raise for faculty and career staff and continuation of the seminary's policy of a balanced budget.

William Tolar, dean of the seminary's school of theology, was elected vice president for academic affairs and provost, effective Aug. 1. Tolar replaces John Newport, who is retiring after 35 years on Southwestern's faculty. Newport will continue at the seminary with the title of special assistant to the president for academic research.

Jay Chance was elected vice president for public affairs. Chance, who holds the same position at California Baptist College in Riverside, is filling the position vacated by John Seelig, who retired in January.

## Southwestern trustees OK pro-life statement

FORT WORTH, Texas (BP) — Southwestern Seminary trustees went on record as being "pro life" in their spring meeting, March 13, and also accepted President Russell Dilday's explanation of a conversation he had with Southern Baptist Convention President Jerry Vines that had been questioned in a letter sent to all trustees by a West Virginia pastor.

Lee Weaver, a trustee and member of Birchman Church, Fort Worth, Texas, first asked the trustees to put themselves, the administration, and faculty on record as favoring a "pro life" stance, but at the urging of others, including new Chairman James T. Draper Jr., deleted the reference to administration and faculty from his motion.

Weaver's motion, approved unanimously, says trustees of the Fort Worth, Texas, seminary "fully support actions and efforts to bring the people of this nation to an understanding that all life is God-given from conception, that man is created in the image of God, and that any act of abortion or the killing of the pre-born is a sin against God and man."

The motion adds, "This seminary wishes to be known as a Christian institution standing for the God-given rights of all humans and therefore takes its stand as pro life and condemns any act of abortion, euthanasia, or any other act against God or against man who is created in God's image."

Dilday said he had no problem with the motion but questioned the inclusion of administration and faculty in light of the statement of faith of the seminary already ascribed to by them and approved by the convention. He said later the faculty has taken "strong, biblical positions" on the issue of abortion and all questions raised about their positions have been answered.

Responding to a question, he said pro-life student groups, which have sought to organize on campus, still will not be approved because the faculty has determined that such activity is best carried out in the local church.

The trustees voted after considerable discussion to accept Dilday's explanation of a conversation he had in Nashville last month with SBC President Vines during a meeting of the SBC Executive Committee, which both were attending.

The conversation was the subject of a letter sent to all the trustees by Steve Brumbelow, a former Texan, now pastor of Cross Lanes Church, in Cross Lanes, WV.

Brumbelow, a member of the Executive Committee, in the letter questioned several statements allegedly made by Dilday in his conversation with Vines as well as remarks Dilday made in a report to the Executive Committee last fall.

Last September, Brumbelow wrote, Dilday reported to the Executive Committee on a just-completed campus revival at the seminary and told the committee that evangelist Freddie Gage had written a check to distribute the tape of a sermon preached during the revival by Daniel Vestal, pastor of Dunwoody Church in suburban Atlanta, who was the revival evangelist.

Brumbelow said he had found that no check had been written by Gage.

The pastor wrote that at the Executive Committee meeting in February, Dilday had made "an all out attack" on Vines "and all who are in the 'conservative' movement in the SBC."

He charged that Dilday had said the "conservative" movement had done more damage to the SBC than had been done in the days of J. Frank Norris, that all the trustees appointed to the seminary board over the last 10 years had been incompetent and unable even to understand a financial statement.

Brumbelow said Dilday had told Vines he would do everything in his power to see that Vestal is elected SBC president in June.

He questioned if the remarks constituted a breach of the covenant agreement entered into by Dilday and the trustees last fall not to intentionally engage in political activity.

At the conclusion of his president's report to the trustees, Dilday said he was "a little surprised" that a personal and impromptu conversation had become "this kind of public event and concern."

He said he and Vines have had many such discussions over the years and the one in question came as a result of remarks Vines made in an interview with a secular reporter during the Texas Baptist Evangelism Conference.

Dilday said he and Vines talked about concerns both had in the convention in "a very healthy discussion, not aware there were others listening in," though he acknowledged others apparently had heard the discussion.

He said Brumbelow's report of the discussion was "not altogether accurate and does not represent the conversation Dr. Vines and I had."

Of the incident with Gage alluded to by Brumbelow, Dilday said Gage had indeed offered to write the check "that very night" of the Vestal sermon, but that Dilday had told him he could do it any time. "Within a few days of that, I brought that report to the Executive Committee" of the revival and its impact on the campus and on Gage.

"The report I brought to the Executive Committee conveyed the promise he made that I took very seriously and was presented in good faith to the committee," he said, though he noted the gift has not yet been received.

Dilday said he had discussed with Vines the process of trustee selection and he had noted his disappointment that trustees were being nominated "more because of loyalty to the (conservative) cause and the party than on the basis of qualifications and ability and expertise that could help that agency fulfill its work."

The president said he mentioned that former SBC President Adrian Rogers had noted mistakes had been made in trustee selection and he realized people had been elected that "he would not have on his church committees," that they were not capable and better trustees would be sought.

Dilday told the Southwestern trustees it was not true he had suggested none of them could read a financial report, and he commended them for their commitment and dedication.

Thursday, April 5, 1990

BAPTIST RECORD PAGE 5

## Mississippi Baptist activities

- April 8 Alcohol/Drug Abuse Prevention Sunday (CAC Emphasis)
- April 9-10 State Secretaries Conference; Camp Garaywa; 1 p.m., 9th-4 p.m., 10th (CAPM)
- April 12 Senior Adult Leadership and Enrichment Day; FBC, Meridian/FBC, Brandon; 9:30 a.m.-2:30 p.m. (DT)
- April 13-14 Single Adult Spring Retreat; FBC, Tupelo; 7 p.m., 13th-4 p.m. 14th (DT)
- April 13-14 Youth Missions Conference; Gulfshore Assembly; 3 p.m., 13th-3 p.m., 14th (BRO/WMU)
- Apr. 13-14 GA Mother/Daughter Overnight; Camp Garaywa; 4 p.m., 13th-1 p.m., 14th (WMU)

## S'eastern trustees focus on doctrinal statements

WAKE FOREST, N.C. (BP) — Doctrinal statements dominated several segments of discussion during Southeastern Seminary's spring trustee meeting March 12-13.

Ultimately, the trustees affirmed the primacy of the 131-year-old Abstract of Principles as Southeastern's "sole doctrinal statement." But they also affirmed the Baptist Faith and Message, which has been the Southern Baptist Convention's primary doctrinal statement since 1963.

The issue had been placed on the agenda by actions taken at recent SBC annual meetings.

In 1987, the SBC Peace Committee report affirmed the Baptist Faith and Message "as the guideline by which all of the agencies of the Southern Baptist Convention are to conduct their work."

In 1988, the SBC referred to the trustees a motion calling for SBC seminaries whose articles of faith are other than the BFM "to replace their articles of faith with the 1963 document." Four of the six SBC theological seminaries — Golden Gate, Midwestern, New Orleans and Southwestern — use the BFM. Southeastern and Southern use the Abstract of Principles, and Southern's faculty voluntarily embraced the BFM.

Southeastern trustees tabled a response to the doctrinal statement issue during their meeting last October. It surfaced again in March through four recommendations:

— Baptist Faith and Message. Trustees voted "that the trustees affirm the Baptist Faith and Message of 1963 and that the administration continue to publish the statement that first appeared in 1978 in the seminary catalog."

The statement in the catalog says: "Since its founding in 1950, each member of the faculty at Southeastern Seminary has subscribed to and publicly signed the Articles of Faith (Abstract of Principles) at the beginning of his or her teaching career at the seminary. Doctrinally, Southeastern is guided by the Baptist Faith and Message statement, adopted by the Southern Baptist Convention in 1963."

— Abstract of Principles. Trustees affirmed "that the Abstract of Principles be continued as our sole doctrinal statement and that it not be supplemented, amended, or replaced and that Basil Manly's 'The Bible Doctrine of Inspiration, Explained, and Vindicated,' c. 1888, interprets the article on Scripture in the Abstract of Principles."

Basil Manly Jr., a founder of Southern Baptist Theological Seminary, now in Louisville, Ky., wrote the abstract as a faith state-

ment for that school's faculty when the seminary was started in 1859.

— Peace Committee response. Information regarding the original response, which was tabled at the October 1989 meeting, took almost two pages in the trustees' notebooks. It noted the president will "stand by" the BFM, the seminary will "seek to implement the Glorieta Statment" proposed by the six SBC seminary presidents in 1986, the seminary will continue to use the abstract "as guidelines to teach students in preparation for gospel ministry," and the president and trustees will "carry out diligent efforts" to implement the Peace Committee's recommendation regarding seminaries.

— Temporary faculty. Trustees approved a recommendation "that adjunctive faculty and teaching fellows be required as a part of their contract acceptance to affirm the official documents of the school, including the Statement of Purpose, Articles of Faith (abstract), and any other academically relevant documents that have been adopted by the board; that visiting professors be exempt from this requirement but that the administration develop ways to satisfy itself that a visiting professor will teach in accordance with the theological purpose of this school."

— Shared governance. A resolution ratified by trustees states:

"The operating principle and philosophy of the . . . seminary are set forth in the school's primary documents. Our primary documents recognize the principle of 'shared governance' in expressly assigning various responsibilities to the principal component parts of the institution: the board of trustees, the president and the faculty . . ."

— Faculty selection. Trustees approved a new faculty-selection process that gives faculty more involvement and trustees direct representation in the process for choosing professors.

— Accreditation response. President Drummond was authorized to "proceed to bring together various constituencies of SBTs to prepare responses to our two accrediting agencies."

— Purpose statement. Trustees asked the administration to review the seminary's Statement of Purpose, consult with the school's various constituencies and draft a new statement for presentation and possible adoption by the trustees.

— Long-range plans. They adopted Drummond's "Dreams and Goals" statement, which he presented to them last fall, and the school's 1984-2000 long-range plan and instructed the president to form a long-range planning committee to implement goals.

# N.O. trustees okay budget

NEW ORLEANS (BP) — New Orleans Seminary trustees approved a \$7 million budget, voted to study the process of electing trustee officers, and honored Landrum P. Leavell II on his 15th anniversary as seminary president March 13-14 in New Orleans.

Trustees also named a new director of the School of Christian Training, created a church growth center, and asked their chairman to write to the Southern Baptist Convention requesting that prospective trustees commit themselves to the seminary before being nominated.

The approved budget for the 1990-91 fiscal year was set at \$6,995,005, of which \$4,754,665 is projected to come from the SBC Cooperative Program unified budget. The budget includes a 3 percent salary increase for faculty and an additional 3 percent increase in retirement.

The trustees also approved an increase in charges for fees and rent of about 10 percent. The new charges will be in effect for two years.

When the trustee nominating committee was to bring its nominations for trustee officers, Kenneth C. Kohl, an attorney from Washington noted the bylaws make no provision for a nominating committee.

Chairman Ernest L. Carswell, pastor of First Church, Taylors, S.C., first ruled the point of order was not "well taken," since the trustees have

followed the procedure for at least 10 years. Carswell later reversed himself when the trustees agreed to allow the nominating committee chairman, Paul G. Moak, an automobile dealer from Jackson, Miss., to make the nominations personally and to elect them without opposition.

The new officers are chairman, Carl L. Wood, pastor of University Church, Wichita, Kan.; vice chairman, Moak; and secretary-treasurer, Charles Rhinehart, an engineer from New Orleans.

After the election, the trustees tabled by a 16-12 vote a motion to amend the bylaws to add a nominating committee to the list of standing committees. Then they approved without opposition a motion to create a committee to study the election process and report at the March 1991 meeting, prior to the election of officers.

In presenting his 15-year report, Leavell recounted growth in the seminary's enrollment and facilities. Enrollment has grown from 954 in 1975 to 3,707 in 1990, including off-campus centers.

In recognition for Leavell's service, the trustees approved a monetary bonus for the president and expressed their personal appreciation by donating funds for a trip to Europe for Leavell and his wife.

Jimmy W. Dukes was named director of the School of Christian Training,

replacing Jerry L. Breazeale, who retires May 31. Breazeale, who has held that post for 14 years, was named professor emeritus of New Testament and director emeritus of the School of Christian Training.

In addition to his new responsibility, Dukes will continue as associate professor of New Testament and Greek. He has been on the faculty since 1984.

Dukes is a native of Jackson, Miss., and a graduate of Delta State University in Cleveland, Miss., and New Orleans Seminary.

The trustees voted to ask their chairman to contact the convention office, requesting that prior to the nomination of a trustee, the prospective nominee be asked to pray about the nomination to determine personal commitment to support the seminary.

In other action, the trustees approved the use of the former Baptist Book Store building as the site for a proposed church growth center. The center, which will provide instruction and resources on church growth and evangelism, would be patterned after a similar center at Fuller Theological Seminary in Pasadena, Calif.

In revising its priorities for capital needs improvements, the trustees listed renovation of the Roland Q. Leavell Chapel as its first priority. The renovation will be given priority in fund-raising efforts.

## A moo in any other tongue

BRUSSEL, Belgium — Missionary journeyman Vickie Polnac works with an English-language Baptist church in a French-speaking part of Belgium. Since journeymen serve two years, Polnac has learned only "survival" French, which was not enough to help her tell her neighbor his cows were out late one evening. She could not park her car in the driveway because a cow was blocking the way.

She knocked on the neighbor's door for several minutes until he answered, not very happy at being disturbed so late. Forgetting in her nervousness the French word for "cow," Polnac merely said "Moo!" and pointed into the darkness. The neighbor's irritation turned to puzzlement, then alarm as he realized his prize cow was out. "Merci! (thanks)" she heard him shout as he ran to retrieve the animal. "It's best to know the language," advised Polnac. "But if you don't, improvise!"

## Annuity Board installs Powell as president

DALLAS (BP) — Saying he believes in prayer, people, and progress, Paul W. Powell was installed as the sixth president of the Annuity Board March 15.

Powell pledged to lead the Annuity Board to the "great mission and great purpose" of God's calling.

His decision to become the chief executive officer of the denomination's pension board was "born out of prayer without knowing why," he said. Trustees unanimously elected Powell after a trustee search committee selected him from a list of 41 possible nominees.

One of the greatest resources in America is its people, Powell noted. He said: "IBM paid a consulting firm \$300,000 to find out what made America tick. Their answer was people."

"We don't intend to undersell ourselves as the people of God. I believe in the gifts, abilities, and talents of people. Under God's direction, we can do whatever we need to do."

Praising the leadership of his predecessor, Darold H. Morgan, Powell said that history will record that Morgan was one of the denomination's great statesmen in a time of crisis and change.

Powell noted that progress is necessary to an organization's vitality: "You can be on the right track; but if you just sit there long enough, you are going to get run over. We (the Annuity Board) are on the right track, but we don't intend to sit here."

In a challenge to the new president, Herbert Reynolds, president of Baylor University in Waco, Texas, noted the board's "profound influence and effect on the lives of so many" Southern Baptists it serves.

The board's "greatest assets are not... tied up in plant and equipment; the assets of this institution are tied up in people," said Reynolds. This is a characteristic of all great institutions, including nations, he said.

The installation was held at the Annuity Board's home office in Dallas, with nearly 400 guests and employees attending.

Powell served 37 years in pastorates, including 17 years at Green Acres Baptist Church in Tyler, Texas. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

## Alliance resolution repents of slavery

ST. LOUIS (BP) — The Southern Baptist Alliance formally and publicly repented of the "sin of slavery" during its fourth annual convocation in St. Louis March 10.

A resolution, presented by James Strickland, pastor of Heritage Baptist Church in Cartersville, Ga., noted that following World War II, the "people of Germany publicly repented of the sins of Adolph Hitler, and of their own sins, against Jewish people..."

"In the summer of 1988, the U.S.S.R. Communist Party in like manner publicly repented of the sins of Joseph Stalin, and of their own sins against the Soviet people and against the people of the world," it said.

"These acts of confession have reminded Southern Baptists that there is a significant sin in our own heritage for which we have never publicly repented. One of the precipitating factors in the formation of the Southern Baptist Convention was the protection of the institution of slavery and of slave owners in the South."

"The sins of slavery and of condoning slavery committed by Southern

Baptists are a spiritual blight upon the relationships between African-Americans and whites in the South which has lasted unto this generation."

The time is long overdue for Southern Baptists to repent of these sins."

Strickland's resolution, adopted without opposition during the SBA business meeting, says that members of the SBA, "as members of the Southern Baptist family, publicly repent and apologize to all African-Americans for condoning and perpetuating the sin of slavery prior to and during the Civil War."

"We reject the racism, segregation, and prejudice in our past and the continuing pattern of racism, segregation, and prejudice which has persisted throughout our history as a Christian denomination, even unto this present day," it continued.

The resolution, as adopted, calls on the SBC, at its annual meeting in New Orleans June 12-14, "to help cleanse our denomination of the blight of racism by adopting a similar statement of confession and repentance."

During the business session, SBA members elected Richard Groves, pastor of Wake Forest Baptist Church in Winston-Salem, N.C., as president, succeeding Anne Thomas Neal of Wake Forest, N.C.

Other officers are Betty McGary, president of Southern Baptist Women in Ministry and minister to adults at South Main Baptist Church in Houston, vice president; and Bill Puckett, a travel agent in Raleigh, N.C., secretary.

The SBA adopted a 1991 budget of \$304,697, up from the current budget of \$299,529.

Member churches were urged to

send their contributions for the Baptist Joint Committee on Public Affairs, which the SBA funds with \$12,000 annually, directly to the SBA.

In addition to electing officers and adopting a budget, the SBA also heard reports on theological education, including the new Baptist Theological Seminary in Richmond, Va., and on plans for publishing literature for Alliance churches.

The organization also passed a resolution affirming plans to establish a divinity school at Wake Forest University, Winston-Salem, N.C.

Members of the Alliance also were told the organization will begin a test project to develop Sunday School curriculum, based on the liturgical calendar and running from Advent 1991 to Easter 1992.

The SBA, during its board meeting, also discussed the inclusion of foreign missions projects supplied by the Foreign Mission Board in its missions budget and special mission offering.

Lee Gallman, vice chairman of the SBA and acting missions committee chair, said the projects picked had centered on meeting human need and were on the FMB's "wish list" of projects that would not otherwise have been funded.

Gallman, pastor of Columbia Drive Baptist Church in Decatur, Ga., admitted there "is some ambivalence about the SBA working with the FMB."

Graves remarked that if the SBA "continues to be an organization that funds SBC causes, I am not sure we have a reason for existence."

The next meeting of the board will be Nov. 29-Dec. 1 in Washington, and the next convocation will be held in March 1991 in Richmond.

## Vestal slates three stops in Mississippi

Daniel Vestal, who has announced that he will be a candidate for the Southern Baptist Convention presidency in New Orleans at the convention in June, will make three stops in Mississippi April 12, according to a press release by Greg Snowden, a Meridian layman.

Vestal is scheduled to be in Meridian at the Hampton Inn from 7:30 to 9 a.m., and Snowden is the contact person for that visit. Coffee and doughnuts will be available. University Church in Hattiesburg will be the scene of a stop from 12 noon until 1:30 p.m. Pastor Steve Odom is the contact person for that meeting. This will be a luncheon session. A dinner meeting in Jackson will be from 7 p.m. until 8:30 p.m. at the Ramada Inn Coliseum. Gene Triggs, Yazoo City layman, is the contact person.

Snowden is a member of Fifteenth Avenue Church in Meridian. Triggs is a member of First Church in Yazoo City.

The public is invited to each of the meetings, Snowden said.

## "Amazing Grace" wins

NEW YORK, N.Y. (EP) — More than 10,000 people, from age 5 to 96, cast their votes for their favorite hymns in a nationwide poll conducted by syndicated columnist George Plagenz. The hands-down winner was "Amazing Grace," said Plagenz, who observed that "America's churchgoers love to sing, and what they love to sing most are traditional hymns."

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**WOMAN'S Missionary Union** has an opening for **DEVELOPMENT SPECIALIST** to coordinate and manage trust development efforts. Desired applicant must possess a baccalaureate degree with 3 years experience in fund-raising in the non-profit sector, plus good public relations and writing skills. Send resumes and salary requirements to Human Resources, P. O. Box 830010, Birmingham, AL 35283-0010.



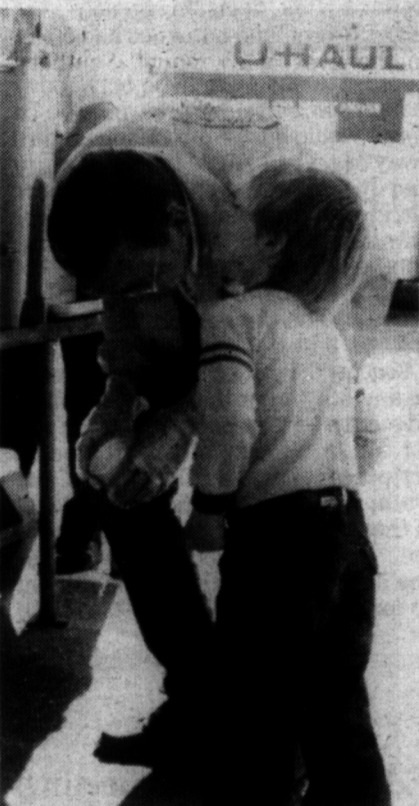
Downtown Elba, Alabama, is a shambles in the wake of recent flood. — Photos by Tim Nicholas



Crew members of the Mississippi Baptist Disaster Relief Unit stir the pots to make hot meals for flood victims in Southeast Alabama.



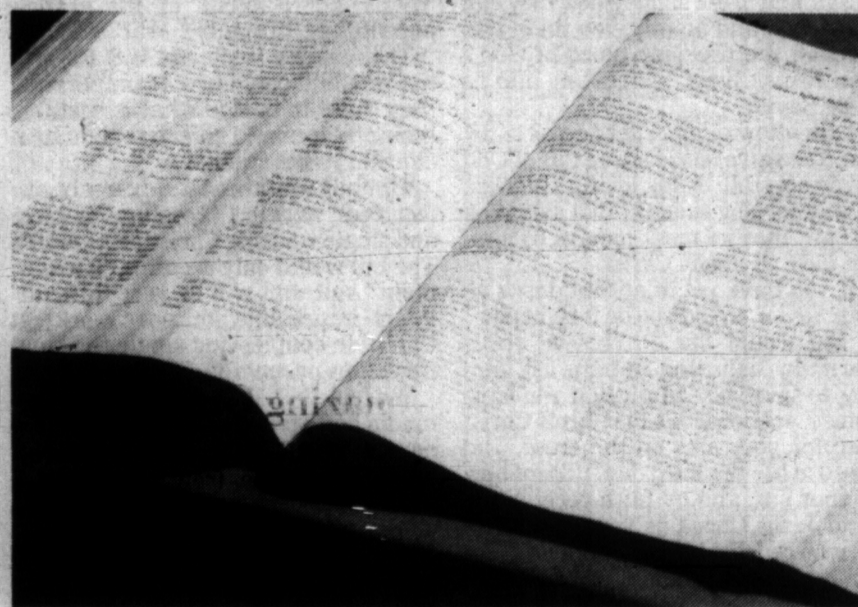
A bashful boy takes home a hot meal prepared by the Mississippi Baptist Disaster Relief Unit and served by the Red Cross.



Ed Bailey of Brandon takes an order for a cold drink by whisper.



Johnnie Howell, retired pastor of Kelly Baptist Church, Daleville, had water in his home rise to 63 inches. Everything he owned was destroyed.



This Bible, placed in the front of Kelly Church, Daleville, floated on its stand to a rear pew, escaping damage. It was open to pages on helps. On the left page was the Lord's prayer; on the right was a series of prayers before meals.



The bumper sticker was found in the mud just outside First Church, Elba, Ala., following flooding that left 15 feet of water in the church. The Here's Hope signs were seen all over southeast Alabama, a subtle reminder that hope was not lost. Elba Pastor Doug Dortsch said their Here's Hope revival was only delayed, not cancelled.

## State disaster unit answers call to Elba

By Tim Nicholas

The flooding of Elba, Ala., and surrounding communities brought relief from three Baptist disaster-response groups, including Mississippi Baptists.

The Mississippi Baptist Disaster Relief Unit, operated by the state Brotherhood Department, left Mississippi March 21 with 10 volunteer crewmen, after the request for help came from the Alabama Baptist Brotherhood Department.

The group arrived at their assigned location near downtown Elba at midnight that night, set up the unit — a 50-foot van equipped with a mobile kitchen, and prepared lunch the next day.

One more move on Thursday took the unit about 25 miles away to another community, Daleville, which suffered flooding. And there the unit stayed until March 30, when the crew brought it back to Mississippi. While in Daleville, the crew cooked and served out of the kitchen at the National Guard Armory. The Alabama unit was set up in downtown Elba, the Tennessee unit was brought in north of town, and a group of Louisiana and Mississippi Baptists came to help victims with cleaning mud and debris out of their homes.

During those 10 days, Mississippi Baptists fed a total of 11,902 hot meals. Jim Didlake, on-site coordinator for the unit and consultant in the Brotherhood Department, said this experience was different in that most meals were prepared for delivery by Red Cross vehicles to the devastated areas with only a few hundred persons per meal served at the unit itself.

"One of the very positive aspects of this response has been the high degree of cooperation between Red Cross and Southern Baptists," said Didlake. "Fred Muse who is coordinating the efforts there (in Alabama) and is a Mississippian, praised the work of Southern Baptists and put the Mississippi disaster relief emblems on portable units operated by the Red Cross so that everyone would know who was preparing the food."

One of the few glitches the Mississippians had was in discovering that what should have been chicken and dumplings was only dumplings and gravy. U.S.D.A. beef was quickly added and "we got compliments on the recipe," said Didlake. Fresh chicken, about 100 lbs. of it, was

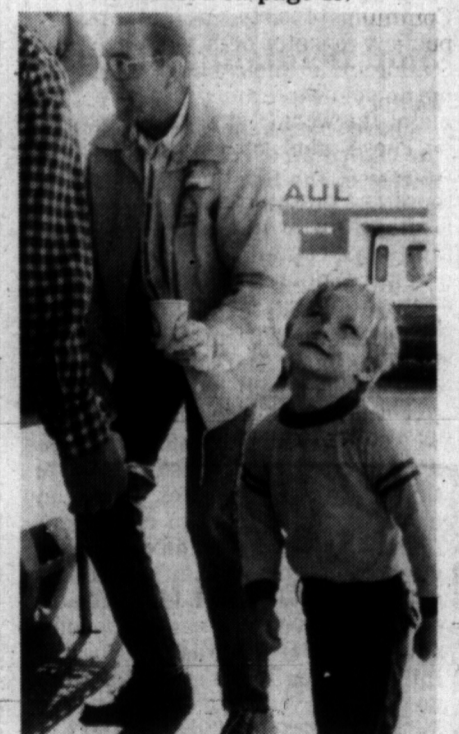
donated and fried for serving on the line.

After 18 inches of rainfall, a broken levee of the Pea River destroyed the downtown area of Elba, a city of about 5,000 in Southeast Alabama. Other low lying areas were inundated when rivers overflowed their banks. Flooding claimed 16 lives.

In the Daleville area, several small communities went completely under water. Two trailer parks, and a small community with Kelly Baptist Church in the middle all reported more than five feet of water. Volunteers at Kelly, whose pastor, Jim Booth, is from Bruce, were hosing down church pews, hoping to save them. A Bible was sitting on its stand, undamaged after it floated in the church during the flooding. Not much else was salvageable.

Several told of helping other families move out their furniture, thinking the water was not going as high at their own homes. It rose despite predictions to the contrary and there was no time to get out their own belongings. One young couple

(Continued on page 13)



William Wright, pastor of Goss Church, Goss, a member of the disaster relief team, offers a cookie to a little boy who isn't certain he wants one. Wright serves as mechanic on the unit.

**FREE OFFER**

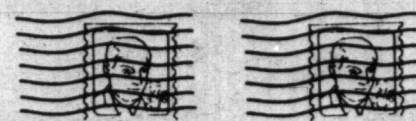
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# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

## Help for New Jersey

Editor:

This is an urgent appeal! We have a tremendous need in our area to start churches. The population growth in the southern half of New Jersey is so great that calculations indicate the need for 1,000 churches. At least 100 of these should be Southern Baptist. Our association has set a goal of 20 by 2000. But home mission funds are so tight that that goal is highly in doubt.

The doors are open. There are cries from every direction to "come over and help us." For example, 40 percent of our population is ethnic; yet we have no Spanish church and funds to begin such a work are limited to a few hundred dollars per month. We have two counties that have no SBC work of any kind. Some of the areas are growing very fast and soon it will be too late. Land will be too high to afford for church sites. We have excellent pastors working bi-vocationally to support themselves as they start small congregations. This limits the time they can give to outreach and church development.

Yet, in spite of all of this, we are seeing some new works start and flourish. We are funding much of this ourselves. But our efforts are infinitesimal in such a huge sea of needs.

Think of us when you think of your Annie Armstrong Easter Offering for Home Missions. The need I have described can be multiplied all over America, in the "pioneer" areas and in the Bible Belt. Frankly, our convention needs to get a radical new vision of its task and missions. We wring our hands because of the moral decline of our country. If we really want to change the direction of our country, we must put our money, our hearts, and our sweat behind all our talk.

Robert G. Tallent  
Director of Missions  
South Jersey Baptist Association  
P. O. Box 4307  
Cherry Hill, NJ 08034

## Stop defunding effort

Editor:

I have written the following letter to the chairman of the Executive Committee of the Southern Baptist Convention. I would like to request that you print it in the Baptist Record.

Dear Rev. Pace:

I am writing to implore you not to go forward with plans to cut funding to the Baptist Joint Committee on Public Affairs. The stalwart defender of religious liberty has been an effective voice for Southern Baptists for well over 50 years, in which time it has written more than 2,000 stories and articles; warned churches of tax law changes and threats to clergy confidentiality and government intrusion into the churches; and directed efforts and successfully amended legislation regarding overseas earned income, saving the Foreign Mission Board \$2 million annually. Where in the world do you think you are going to get more for your religious liberty dollar?

Please stop the effort to defund the Baptist Joint Committee on Public Affairs NOW!

John Stanley, pastor  
Northside Church, Clinton

## A new commandment

Editor:

The display of such scheming and manipulative politics by present day leaders of the SBC is appalling and disheartening. Christ said, "A new commandment I give to you that you love one another." He intended for believers to take this commandment, I think, quite literally. Obedience to this commandment would have been no doubt effective in any age, but at no time in history perhaps has it had the potential for exerting greater influence than at the present historical moment.

The image of Nero fiddling while Rome burned may be ludicrous to the modern mind. The one of Southern Baptists exhibiting such mean-spirited politics at a time when the Gospel has capacity for bearing perhaps greater impact on the shaping of world events than ever before is indeed tragic!

Nancy Bright  
Member, Northside Church  
Clinton

## Keep the BJCPA

Editor:

I suppose that the move to drastically reduce Southern Baptist support of the Baptist Joint Committee on Public Affairs is caused by a feeling that some of its positions are too liberal. This feeling should be thoughtfully examined. The word liberal means: Having, expressing, or following social or political views or policies that favor nonrevolutionary progress and reform. The word conservative means: Tending to favor the preservation of the existing order and to regard proposals for change with distrust. These words should not be allowed to predetermine one's position on a question without thinking.

Take for example the current wave of liberation in Europe.

1. The old line Communists are now being called "conservatives."
2. The ones who want to liberate their country from hard line communism are called "liberals."
3. That means American conservative anticommunists are now cheering the "liberals."

The two words "liberal" and "conservative" are not useful here.

Consider another example, the war in Afghanistan.

1. The government is Communist.
2. The Afghan rebels want to "liberate" their country from the Communists, who want to "conserve" their revolution. In knee-jerk fashion, American conservative anticommunists rushed to support guerrilla "liberators" (\$1 million a day).
3. If they win, the rebel "liberators" we support will turn Afghanistan into a fundamentalist Moslem state like Iran, where other religions are methodically and brutally stamped out.

The words "liberal" and "conservative" would be confused here. The Baptist Joint Committee struggles to "conserve" religious liberty and to "liberate" us from any present or future encroachment by the government. Let's keep it strong.

Kenneth J. Nettles  
Chaplain, USAF, Ret.  
Gulfport

## Don't defund BJC

Editor:

I am troubled by the recent action of our SBC Executive Committee (EC) — what they are doing AND how they are doing it. They are attempting to defund our Baptist Joint Committee (BJC). The issue is not the BJC but an EC that has "thumbed its nose" all the will of convention messengers. Their action may not violate the "letter" of our bylaws, but it certainly transgresses the "spirit."

What are they doing? They are attempting to reverse the vote of messengers to the PAST FIVE CONVENTIONS! Over the past five years, attempts have been made from the floor to "defund" the BJC. Each time it has come to a vote, defunding has failed. Although the EC may submit any budget it wishes, it has acted with complete disregard to previous convention action. This is alarming.

The EC is commissioned to "act for the Convention ad interim in all matters not otherwise provided for" [Bylaw 20, para. 5, sec. (a)]. The EC's mandate comes from the messengers, not the other way around. Only where messengers have failed to act does it have prerogative or latitude. Section (i) states, "The EC shall not have authority to control or direct the several boards, agencies, and institutions of the Convention. The EC's proposed defunding is the ultimate attempt to control!"

How is it doing? Baptists used to make their decisions out in the open where the issue was clear. That is how we voted to continue funding the past five years. But the EC has chosen to obscure the issue. The BJC budget figure will be one very small number in a large and complicated budget. Will every messenger know they are terminating 50 years of cooperation when they cast a traditional vote for the budget? Not likely!

Even if messengers don't have a conviction about the BJC, surely they have an opinion about "closed door sessions" and "under the table" decision-making. That's how our EC is operating, and it's not the Baptist way.

Ken Massey, pastor  
First Church, Marks

## Opportunities to preach

Editor:

I am a young preacher looking for opportunities to preach the Word of God. I want to preach to the lost and tell them how that Jesus Christ came into the world to save sinners; to let unbelievers know that Jesus Christ willingly died for the sins of the whole world; and to tell sinners how they can know God and be forgiven their sins through the precious blood of God's son, Jesus Christ, by trusting him as their Savior.

I am attempting to get across to the lost that salvation is a free gift of God made possible by his loving kindness to undeserving sinners; that salvation is a gift that we must receive by simple faith in Jesus Christ.

If you have yet to accept Jesus as your Savior, would you do it right now? If you would like to receive Jesus Christ by believing in him, ask him now to save you. Admit that you have sinned, acknowledge that Jesus Christ died for your sins on the cross, and arose to life the third day. Repent now of your sin, and by faith receive the Lord Jesus Christ as your Savior. To all who receive him, to them he gives the power to become a child of God, even to them that believe on his name. Amen.

Clyde Lane  
Pelahatchie

## Visit Baptists in Israel

Editor:

I want to take this means of thanking you and your paper for the way that you give your readers information about missions — both home and foreign. This is an important element of keeping Baptists informed of what is happening in mission work.

The personnel and families of the Baptist Convention in Israel want to thank the members of the churches of the Southern Baptist Convention for their support of foreign missions through the Cooperative Program and the Lottie Moon Christmas Offering. Because of their support, we are able to serve the Lord here without having to spend time and energy raising funds. In the Cooperative Program, we have a wonderful means of supporting missions.

I also wanted to take this opportunity to encourage pastors and lay people who tour the "Holy Land" to please get in touch with those of us serving the Lord in Israel. It is amazing to me that Baptists will come to Israel and never make any contact with us. We, of course, cannot take time from busy schedules to tour the country with every Baptist who comes here; but we would like the privilege of sharing with you what we are doing in Israel. If the tour schedule permits, there are Baptist institutions that would love to have a visit from a Baptist tour group.

Let me hasten to say that there are a few tour groups from America who consistently contact us, have one or more of us for a meal and a time of sharing, and also visit some of our institutions. We praise the Lord for this interest and concern.

Please be assured that we who serve here feel safe and would encourage you to visit the places of the Bible. Just remember that we are serving the Lord and Baptists in this land and would love to know that you are interested in the Lord's work in Israel also.

Thank you for permitting me to share a few thoughts from my heart.

Tom Hocutt  
Administrator  
Baptist Convention in Israel  
50/9 Ahuza  
43208 Ra'anana, ISRAEL  
052-32832 (office)  
052-913532 (home)

## Grandparents' visitation

Editor:

My wife and I are disappointed with the Baptist Record for not informing Mississippi Baptists of the grandparents' visitation bill (H.B. 832).

The reasons we oppose H.B. 832 are that the bill would take from parents their right to decide what is best for their children and give that right to a chancery court judge.

The bill would most adversely affect poor working Christian couples and single working Christian parents. The bill would only create a "harassment" suit that will be very difficult if not impossible for poor working Christian couples and single working Christian parents to fight.

We feel that if the state and local media had given just a fraction of the newsprint and air time to H.B. 832 that was given to the lottery issue, an informed public would have raised an outcry against H.B. 832.

H.B. 832 has been supported by greedy attorneys and a small, vindictive, fanatically persistent group that cares more about perpetuating their own personal vendettas than the children they claim to love.

In our opinion, grandparents have privileges and parents have rights. A small number of grandparents are asking the legislature to restore privileges they have abused. Reasonable adults can work out visitation privileges on their own. We don't need a law that would take away parental rights in order to restore privileges that have been abused.

Michael Gerald  
Jackson

We did have discussions on the grandparents' visitation bill on three occasions. It is not particularly a Baptist or a religious issue, however; so we didn't address it editorially. It would seem that if the bill would adversely affect poor working Christian couples and single working Christian parents, it would affect non-Christians of the same categories in the same way. In other words, it wouldn't seem that the Christianity or lack of it on the part of the parents would have any effect on the provisions of the bill. — Editor

## No Medicaid at MBMC

Editor:

Recent news accounts report a major change at Mississippi Baptist Medical Center. It is my understanding that the hospital has decided to stop accepting Medicaid patients for maternity and obstetrical services once the purchase of Woman's Hospital is complete. As a Christian and a professional in the field of child welfare, this decision greatly concerns me.

It also brings to mind two questions: If Jesus were to be born today in Jackson, Miss., where would he be born? Would our Baptist Hospital turn away Mary? I believe that, yes, Mary and Joseph would be sent elsewhere along with the hundreds of other poor families who will be turned from this Southern Baptist ministry.

Complex and/or simple reasons can probably be given for this policy change. I am ashamed, however, that a Southern Baptist institution would be anything other than the staunchest advocate for the poor.

I am reminded of an oft quoted scripture passage. "I tell you the truth, whatever you did for the least of these brothers of mine, you did for me . . . whatever you did not do for one of the least of these, you did not do for me" Matthew 25:40, 45 (NIV).

Jana Williams  
Clinton

## Education forum meetings

Editor:

Thank you for your help in regards to the forum meetings that are part of the study of Christian Education. I appreciate your willingness to inform Mississippi Baptists about their opportunity to express insight and to have information shared with them at meetings across the state. I am enclosing a schedule of the meetings that I would appreciate your including in the paper. Weekly reminders of the meetings would be greatly appreciated. Thank you for your help.

Ron Kirkland, chairman  
Education Commission  
Mississippi Baptist Convention  
Meetings still to be held at association offices of cities listed at 7 p.m. are as follows:

April 12, Greenwood; April 17, Meridian; April 19, Hattiesburg; and April 24, Gulfport.

# Faces and places

by Anne Washburn McWilliams

## French and Spanish students need "home for a month"



Nacel Cultural Exchanges, a non-profit organization, is seeking 45 Mississippi families willing to share their homes and family lives with English-speaking students from France or Spain. The students, ages 13 to 18, will be in Mississippi July 3-July 31. Homes are needed for 15 Spanish students, 30 French students, and one adult French chaperone. Applications and more information may be obtained by writing to Jim and Debbie Gorney, 129 Robin Hood Road, Vicksburg, MS 39180, or by calling 636-4609.

Last year, when 45 families were needed to host French students, 17 families from among Record readers, along with others, picked up the challenge.

Now it's time again to get ready to welcome a group of European teens to Mississippi, so they can practice their English and get to know more about that American lifestyle they have heard so much about.

A brochure from Nacel points out that host families are "warm, welcoming and open-minded, of many ages and sizes, with or without teenagers, proud to share American lifestyle and language, interested in learning about other cultures, willing to include the student in their family and community, and aware of the

need for today's youth to be world citizens."

There's another side of the coin. Would some of you students in Mississippi like to live for a month with a family in France or Spain? Just ask. You might be chosen.

Sample the French cuisine! Or learn firsthand of Spain's siesta and fiesta! Students with two years of language study may apply. Applications may be sent to the Gornes (address above). For additional information about this program, ask the Gornes.

For students who are coming here, the foreign parents pay for transportation and insurance, and supply pocket money.

Nacel, the largest summer homestay program between Europe and the U.S., promotes international understanding through such experiences of family sharing and supports foreign language education in American schools by encouraging students to begin and continue foreign language study.

Though I have enjoyed the company of international guests from Brazil, Argentina, Thailand, India, and other places, none of them stayed as long as a month. Maybe this would be a way to make me brush up on my Spanish, and enjoy the fun of having a young person around the house at the same time. Perhaps I might learn more about this young person's religious beliefs. Maybe I could share my own views with him. It might stretch my world a bit more. And just think — we can show them the way we celebrate the Fourth of July!

Let's see... What was that number I'm to call? Here it is — 636-4609.

## Seven-year wait ends in Uganda

KAMPALA, Uganda (BP) — After seven years of prayer, searching, raising hopes, and disappointments, Southern Baptist missionaries in Uganda have finally succeeded in purchasing — for \$100,000 less than the original price — a building in Kampala which will accelerate evangelistic outreach throughout the country. The building will house the Baptist Bookshop, student ministries in Makerere University, and local secondary schools, literature coordination and development, the Bible Way Correspondence School, church development, and mission business offices.

James McCaskill, right, owner of the Two Sisters Restaurant on Congress Street, Jackson, presents to Kent Strum, executive director at Mississippi Baptist Medical Center, a check toward the nursing scholarship. Two Sisters gives 10 percent of a ticket, if it is so designated, toward the Gilfoy School of Nursing Scholarship Fund which was established to help provide education for deserving nurses. For more information, call 968-1489.



## "Saints in strategic times"

# Mendies, 200 other Christians remain behind bars in Nepal

By Dan Wooding

Columnist, Dan Wooding looks at the case of Charles Mendies, a campaigner for human rights in Nepal and explains why he has now landed in jail.

When the door of Charles Mendies' prison cell in Kathmandu's Central Prison slammed shut in November, 1989, so did all pretense of human rights in Nepal, a poverty-stricken country in Central Asia, sandwiched between Tibet on the north and India on the east, south, and west.

Mendies, who has closely monitored the persecution of Christians in Nepal and chronicled over two decades of religious oppression, documenting arrests, imprisonments, fines, and torture for other members of the 73,000-strong Christian minority in that country, is now paying a heavy price for his "crime" of preaching the gospel to non-Christians.

But he's not alone. Over 200 other Christians are in prison also, and stepped-up attacks on the Christian minority in the past year have included beatings, arrests, and imprisonments of whole congregations, transporting congregations of Christians to Hindu temples where they were forced to bow down to Hindu idols.

Although Nepal was the birthplace of Buddha, it is the only nonpluralistic Hindu country in the world. It is ruled by His Majesty King Birendra, who is believed by most of his subjects to be an incarnation of the Hindu god Vishnu. The king was educated in part at Harvard, and was crowned on January 31, 1972.

The constitution of Nepal, which is approximately the size of North Carolina, is vague, and the legality of Mendies' conviction questionable under international law, but his present health-threatening deprivation is nonetheless real.

Mendies, 34, who was born in Nepal of missionary parents (a Canadian mother and a Burmese father), chose Nepalese citizenship because of his love for the people and his desire to help its chronically suffering, impoverished children. He is a leader of the Nepal Christian Fellowship, a nondenominational organization of churches in the country.

He was first arrested on August 13, 1983, and subjected to a seven-year saga of trials in lower courts where on each case he was acquitted, Nepal's Supreme Court, however, overturned the lower courts' findings in November 1989, and sentenced Mendies to six years in prison.

The injustice of Mendies' situation has prompted Christian Concerned International of Pasadena, Cal., to mount a major campaign to focus attention in America and other free-world countries on the plight of Mendies and his fellow Christian prisoners.

Fred M. Johnson, executive director of Christian Concern International, points out that Nepal's handling of the Mendies case is in violation of the United Nations Universal Declaration of Human Rights, which Nepal

says it supports, and the Helsinki Accord. It also violates the human rights requirements for most-favored nation status with the United States and other human rights advocates' expectations of recipients of American foreign aid.

"Sadly," says Johnson, "our own government continues to extend most-favored nation privileges and massive dollars in foreign aid to Nepal."

Johnson is leading a six-month campaign called PROJECT FREEDOM intended to bring about the release of Mendies and other Christians and to install religious freedom in the Himalayan kingdom. He is also asking Christians in the United States to sign petitions, which will be personally delivered to King Birendra. Johnson believes that hundreds of thousands of names delivered in this manner will get the hoped-for results.

Johnson feels that the concern of Western Christians for freedom and human rights helped bring about the incredible changes in Eastern Europe and the USSR. He hopes that those same feelings can now be directed toward improving the situation for Mendies and the 200 other Christians who languish in Nepalese prisons for no reason other than talking with other people about their personal faith.

In Nepal it is unlawful to proselytize or to convert to another religion. Yet in 1960 there were only 25 baptized Christians; today there are approximately 73,000 who worship in 400 "house churches" scattered across the country and in every major ethnic group. Many are linked to the Nepal Christian Fellowships.

The persecution continues apace, however. On Nov. 12, during a police raid, some 40 Christians were arrested. At Bhaktapur Church, a simple mud-brick building in Kathmandu Valley, Bibles and religious literature were confiscated and church furnishings removed. The church's 75-year-old pastor, Tir Bahadur Dewan, was beaten and jailed. He is now serving a seven year sentence.

"We're asking concerned people to contact PROJECT FREEDOM," says Johnson, "by writing to P. O. Box 7125, Pasadena, CA 91109, or by phoning (818) 355-5833."

Charles Mendies can receive letters addressed to: Charles Mendies, Building No. 1, Central Jail, Kathmandu, Nepal. Nepali experts say letters will encourage him and will alert the government to the fact that many Christians outside the country are watching what happens and how he is treated.

Why don't you take up the pen today and tell a brother-in-Christ that he is not forgotten. Your love and concern could make a tremendous difference to him!

Dan Wooding is a British journalist now living in southern California.

Wooding is also the president of ASSIST (Aid to Special Saints in Strategic Times), a ministry which links churches in the West with those in threatened and restricted countries. Reprinted by permission.

# Percentage who are born again remains unchanged, says study

GLENDAL, Calif. (EP) — Despite the efforts of evangelists, parachurch ministries, and local churches, the percentage of American adults who are born again Christians is no different now than in 1982, according to a study by the Barna Research Group.

The study found that 34 percent of all Americans can be identified as born again — that is, they have made a personal commitment to Jesus Christ and say they will go to heaven because they have confessed their sins and accepted Christ as their Savior.

The finding is part of a new study, the Christian Retail Profile Survey, a comprehensive examination of the current and potential market for Christian products.

Among those surveyed, 62 percent said they had made a personal commitment to Jesus Christ that is still important in their lives today. However, among those who have

made a commitment to Christ, only 55 percent believe they will go to heaven because of accepting Christ as their personal Savior (the basic belief in the "born again" movement).

Most of those surveyed said they would go to heaven because of living a good life, or obeying the 10 Commandments, or because all people will go to heaven. Others who say they had made a commitment to Christ said they were unsure about what will happen to them after they die.

The survey found that women are more likely to be born again than men (39 percent to 29 percent).

Forty one percent of those with household incomes under \$20,000 were born again while only 35 percent of middle income (\$20-\$40,000) were born again, and 32 percent of those with higher incomes were born again.

The age group least likely to include born again Christians was 18-to 24-year-olds (25 percent); the age group most likely to be born again was

45-to 54-year-olds (39 percent). Overall, 46 percent of self-described Protestants said they had accepted Christ as Savior while 20 percent of Catholics had.

George Barna, president of the Barna Research Group, notes that although the percentage of born again Christians in America has not changed since 1982, the raw numbers have, due to population growth. "Because they are more adults in America now than in 1982, the actual number of born again adults is higher," he explained. "Right now we estimate that about 60 million adults in the U.S. are born again."

Barna encouraged the local church to examine its priorities when it comes to evangelism and outreach. "Our previous studies have demonstrated that only five percent of the average church budget is devoted to evangelism, while 30 percent is committed to buildings and maintenance," he said.

## Q & A on drugs . . .

# What can I do about my child who is using drugs?

The first thing parents should do when they suspect or have actual knowledge that their child is using drugs is to obtain some literature on the subject and read it. Some excellent books can be found in local bookstores. Al-Anon, a support group for relatives and friends of chemically dependent individuals, should be joined and meetings attended to learn from those who have experienced the problem.

The next step is to discuss the problem with the child, if this is possible. This should be done in an open, non-threatening manner. Facts about the child's behavior are presented by those who have been affected by it. The child is then requested to stop using drugs and told that if he or she chooses not to, more drastic options, such as admission to a drug treatment center will be pursued.

If the child fails to give up drug use, the next step is to consult a treatment center to obtain a drug screening and evaluation. If usage continues, it may be necessary to consult a lawyer. The name of one can be obtained from any

treatment center that treats adolescents. The lawyer then presents the problem to the chancery court judge who can court order the child to treatment. Tough love is really needed here. Sometimes children committed to treatment programs run off. They should be allowed to be picked up and taken to the local "detention center." The parents must stick to their guns and not let the child return home. The only option given is to stay in the detention center or return to treatment. Virtually always, they choose the treatment option. Often these children complete treatment and live happy, drug-free lives.

The answer to this question was provided by Tom Milhorn, M.D., medical director, Mississippi Baptist Chemical Dependency Center.

Please send all your questions about drug and alcohol dependency to Chaplain Don Nerren, 1225 N. State St., Jackson, MS 39202-2002, or call toll free outside Jackson at 1-800-962-6868 or in Jackson at 968-1102. All questions will be answered in letter form whether or not they appear in this column.

## Revival dates

**Oral Church, Sumrall:** April 1-6; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; covered dish supper served Friday, 6 p.m.; Richard Miley, preaching; B. J. Barrett, pastor.

**Union Church, Raleigh (Smith):** April 8-11; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Floyd F. Higginbotham, Pleasant Hill Church, Bogue Chitto, evangelist; Tony Hickman, First Church, Raleigh, music; Max Price, pastor.

**Elim Church, Quitman (Clarke):** April 8-11; Sunday, 11 a.m., lunch, and 2 p.m.; Mon.-Wed., 7 p.m.; Eddie Pilgrim, Pearl Hill Church, Leake County, evangelist; Randy Makemson, pastor.

**Terry Road Church, Jackson:** April 8-11; Sunday, 11 a.m. and 7 p.m.; 7:30 week nights; Jack Nazary, Yockanookany Church (Attala), evangelist; James Netherland, Terry Road Church, music; Henry J. Bennett, pastor.

**Salem Church, Raymond:** April 8-11; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Glenn Kelly, Temple Church, Jackson, evangelist; David Westbrook, member of Timberlawn Church, Jackson, music; Donald D. Pouns, pastor.

**Flag Chapel Church, Jackson:** April 8-11; Ron Gearis, president, Rock of Ages Prison Ministry with headquarters in Cleveland, Tenn., evangelist; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.

**Oak Hill Church, Poplarville (Pearl River):** April 8-13; 7 nightly; A. Harrison Weger, Calvary Church, Batesville, evangelist; Mike Handiford, First United Methodist Church, Lumberton, music; Grover Glenn, pastor.

**Midway Church, Newton:** April 8-13; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Fri., 7 p.m.; Fuller Saunders, evangelist; Mike McIlwain, music; Gary Killen, pastor.

**Utica Church, (Hinds):** April 8-11; 7:30 p.m.; Tommy Hudson, evangelist; Raymond Ball, music; John Ed Snell, pastor.

**Shiloh, Mantachie (Itawamba):** Apr. 8-12; Larry Dunlap, Zion Hill Church, Ripley, evangelist; 7 p.m.; Ron Harris, pastor.

**Mission Hill Church, Wesson (Lincoln):** April 6-8; Fri. and Sat., 7 p.m.; Sunday, 11 a.m. and 1:30 p.m.; Terry Moore, pastor, Mission Hill Church, Wesson, evangelist; Mrs. Faye Leggett, Mission Hill Church, music.

**Indian Springs, Petal (Perry):** April 8-13; Sunday, 11 a.m. and 6:45 p.m.; Phillip Duncan, Wallerville Church, Wallerville, evangelist; R. L. Hullum, Macedonia Church, Petal, music; Floyd Seymour, pastor.

**Hebron Church (Amite):** April 5-8; Thurs.-Sat., 7:30 p.m.; Sunday, 10 a.m., worship, 11 a.m., lunch in fellowship hall, noon; David Fortenberry, pastor, New Salem Church, Amite County, evangelist; Bill Thompson and Rena Byrd, song leaders; Mary Welch, pianist; Wilda Butler, organist; J. Millard Purl, pastor.

**Parkhill Church, Jackson:** April 8-13; Dalton Beall, pastor, First Church, Forrest City, Ark., evangelist; Danny Jones, minister of music, Midway Church, will lead the music and present a mini-concert on Sunday, 11 a.m.; covered-dish supper, Sunday 6 p.m.; Sun.-Fri., 7 p.m.; Barry Swartz, pastor.

**Dublin Church, Prentiss:** April 8-13; Keith Thrash, pastor, Russell Church, Meridian, evangelist; Hubert Greer, music evangelist, Brookhaven, music; Sunday School, 10 a.m.; worship, 11 a.m.; Discipleship Training, 6 p.m.; evening services, 7; Mon.-Wed., 7 nightly; Robert L. Dunn, pastor.

**Plainway Church, Laurel (Jones):** April 8-12; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7 p.m.; Bert Bryant, Laurel, evangelist; Ricky Holifield, Laurel, music; Kent W. Megehee, pastor.

**First Church, Greenwood:** April 8-11; James Yates, pastor, First Church, Yazoo City, evangelist; Lewis Oswalt, Clinton, music; services, 7 each night.

Karl Dickerson, pastor of Magnolia Church in Laurel, will lead a Family Life Conference, April 8-11, at Forest Hill Church, Jackson. There will be a service each evening at 7 with a fellowship meal following the Sunday evening service, and a noon luncheon and study session each weekday. Topics to be discussed include communication within the home, self-esteem, sexual and non-sexual intimacy, types of families/marriages, blended families, loneliness, and extended family relationships.

**First Church of Helena, Pascagoula,** recently held a note-burning ceremony for the payoff of money borrowed for renovation after Hurricane Frederic did extensive damage to its building in 1979. Those participating in the service were Majure Smith, whose signature was on the note; Milton Guess and Ernie Cropp, building committee; and Gerald Hegwood, pastor.

**Oak Hill Church, Booneville,** recently held High Attendance Day in Sunday School in conjunction with its "Here's Hope: Jesus Cares For You" simultaneous revival. Each Sunday School class set its own goal for the day. Total attendance on March 25 was 101 with 40 percent of the classes exceeding their goal. Ronny Rowland is Sunday School director. Randy Kolb was evangelist for the revival. Ray Burks is pastor.

**Wildwood Church, Tupelo (Lee):** April 2-6; 7 p.m.; Jason Sanders, Antioch Church, Corinth, evangelist; Mitch Robbins, Wildwood Church, music; Don Sparks, pastor.

**Oak Forest Church, Jackson:** April 8-11; services, Sunday, 10:30 a.m. and 7 nightly; Jim Keith, former pastor of First Church, Richardson, Texas, evangelist; Don Odom, New Orleans, music; Eddie Hamilton, pastor.

**Main Street Church, Mendenhall:** April 8-11; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Howard Benton, Rocky Bluff Church, Rankin Association, evangelist; Clifton Williams, Main Street Church, music.

**Union South Church (Covington):** April 6-8; Sunday, 11 a.m., lunch served in fellowship hall, afternoon service, 1:30; Fri.-Sat., 7 p.m.; Mike Routon, Franklin Church, Flora; Gene Douglas, pastor.

**Popp's Ferry Church, Biloxi (Gulf Coast):** April 8-12; 7 p.m.; Ron Geiger, evangelist; John Evans, music.

**Linn Church, Doddsville (Sunflower):** April 8-11; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Mike Smith, Silver City Church, Silver City, evangelist; Bobby Whittington, West Marx Church, Batesville, music; Jimmy McLendon, pastor.

**Walker Hill Church (Rankin):** April 8-11; Sunday, 11 a.m. and 7:30 p.m.; Mon.-Wed., 7:30 p.m.; William Webb, pastor, Midway Church, Meridian, evangelist; Steve Gore, Clinton, music; Bernard Nail, pastor.

**Liberty Church, Newton:** April 8-13; 7 p.m. each night; Chuck Dugan, pastor, Emmanuel Church, Union, evangelist; Mike Chandler, minister of music, Southside Church, Meridian, music; Tina Williams, pianist; J. B. Costilow, pastor.

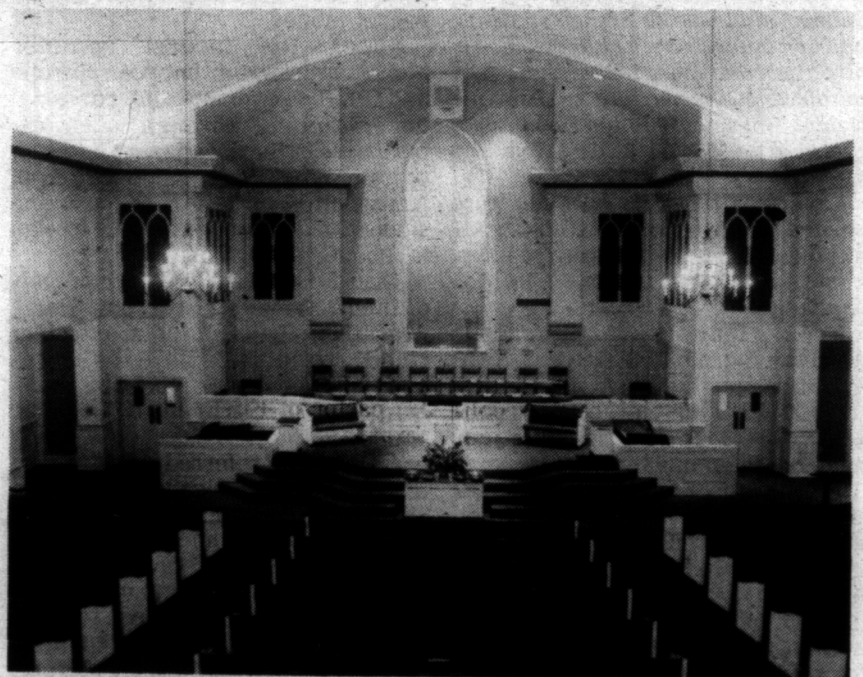
**Chunky Church (Newton):** April 8-11; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Tim Glaze, BSU director at East Central Community College, evangelist; Bob Strebeck, Chunky, music; Wayne Campbell, pastor.

# Just for the Record



The New Hebron Church, New Hebron, sent its mission building team to Southwood Church, Iuka, to work on the sanctuary. The team of 18 arrived late on Friday, March 9, spent the night at the church, and got an early start Saturday morning putting up sheetrock and installing the baptistry. Two weeks earlier, a team from Highland Church, Vicksburg, worked on the auditorium.

Jimmy Yarbrough is pastor of New Hebron Church, and James B. Brown is pastor at Southwood Church.



38th Avenue Church, Hattiesburg, rededicated its newly refurbished sanctuary on Feb. 25. Since the fund-raising drive began in August, 1984, the church has paid off its total indebtedness, reroofed most of its buildings, and raised \$84,500 to cover the cost of refurbishing the sanctuary. Over \$8,000 was raised through a special offering on rededication day which put the church \$3,500 over the amount needed for refurbishing. Randy Carte acted as consultant for the refurbishing project. G. Wiley Abel has been pastor since April of 1982.

The annual Richland Easter sunrise service will be held at 6:30 a.m., April 15, at the city park in Richland (if raining, the high school).

Eugene Covington, pastor of Richland United Methodist Church and Monterey United Methodist Church, will preach the sermon. Curtis Hatcher, minister of music and youth, First Church, Richland, will direct the music. Terri Higdon will be pianist.

Also on program are Allen Stephens, pastor, First Church, Richland; Buddy Petty, pastor, Easthaven Church; Lonnie Myrick, pastor, Lighthouse Church; and Lester Spell, mayor of Richland.

The service is sponsored by the Exchange, Homemaker's, and Garden Clubs, as well as area churches. Refreshments will be provided.

Pine Crest Church, Florence, will have dedication for its education building on April 8 at 1 p.m. Wilson Winstead of Florence will be guest speaker. Don Williams is pastor.

## Revival results

Lynn Ray Road Church, Petal: March 18-21; 14 professions of faith; one by letter; Gary Rivers, Gadsden, Ala., guest speaker.

The chancel choir and orchestra of First Church, Pascagoula, will present Dubois' Seven Last Words of Christ, Friday, April 13, at 7 p.m. Dale Higginbotham of Natchitoches, La. will portray Jesus. Other soloists include Beverly Jacks, Chuck Neal, and Jay Willis. This musical drama will be directed by Gary Anglin, minister of music. Groups of 20 or more should call the church office at 762-2343 for reserved seating. Dennis Johnsey is pastor.

The Men's Chorus and the Consort Singers, two select vocal groups from Southwestern Seminary in Fort Worth, Texas, will perform at Mississippi College on Monday, April 9, and the public is invited. The program will begin at 1 p.m.

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# Dunn refutes charges in church's resolution on BJC

Mt. View Church in Lauderdale Association has adopted a resolution pertaining to the Baptist Joint Committee on Public Affairs, according to E. G. Nordan, a member of the church.

According to information submitted by Nordan, the church's resolution asked that the Southern Baptist Convention "dissolve all connections with the Baptist Joint Committee on Public Affairs, removing itself from membership and ceasing all funding of the BJCPA." The resolution also asked that the Southern Baptist Convention "establish a lobbying organization in Washington unaffiliated with any other denomination or group to express and work for the positions of the Southern Baptist Convention in matters of public concern."

In the preamble portion of the resolution, it was stated that James Dunn, the executive director of the Baptist Joint Committee, "has accepted a position on the Board of

Directors of People for the American Way, an organization that it described as being a secular organization "that promotes non-Christian values . . ."

In Washington, Dunn said, "I refused a second term on the board of People for the American Way seven years ago and have had no affiliation with the organization since then. Never once did I use the name of Baptist Joint Committee in connection with my being on the People for the American Way board . . . Those who continue to make false accusations eight to 10 years after the fact have not one shred of evidence to support their charges."

The preamble also stated that the Baptist Joint Committee on Public Affairs "has sponsored pamphlets urging the secular-humanist approach to teaching morals"; and it said that the Baptist Joint Committee "frequently takes positions at variance with traditional Southern Baptist values"

which, it said, is "confusing to our elected leaders, the media, and the general public."

Concerning those charges, Dunn said, "Neither should anyone have doubts about BJC literature. There is in it no advocacy of a secular perspective. Nor does one need to speculate about the BJC's responding to the Southern Baptist Convention."

Dunn pointed out that it was the Southern Baptist Public Affairs Committee, not the Baptist Joint Committee, that had endorsed Robert Bork as Supreme Court justice even though the Southern Baptist Convention had warned against such endorsements, had opposed the Civil Rights Restoration Act without authorization from the Southern Baptist Convention, and had supported a school prayer amendment calling for government-written prayers after the Southern Baptist Convention had voted that "such an amendment was not needed."

# Vestal says endorsements are clear political strategy

ATLANTA (BP) — A new "coalition" of inerrantists and endorsements of its candidate is "very clear political strategy," Daniel Vestal said.

Vestal, pastor of Dunwoody Church in suburban Atlanta, responded after four pastors endorsed a proposal to create a new coalition around the "perfect, infallible Bible"; and two of the four endorsed the conservative candidate for the presidency of the Southern Baptist Convention.

Vestal, who announced in September he will again seek to be elected president of the 14.9-million-member denomination, is expected to challenge conservative candidate Morris Chapman, pastor of First Church, Wichita Falls, Texas, when the convention meets June 12-14 in New Orleans.

Chapman will be nominated by John Bisagno, pastor of First Church, Houston, who announced his "historic" new coalition "of those committed to a perfect infallible Bible," and ended his non-aligned stance with endorsement of the 11-year campaign to turn the SBC to a more conservative direction.

"Morris Chapman is going to be nominated because the five former presidents (of the SBC) want him to be nominated," said Vestal.

"Southern Baptists don't need a college of cardinals to determine the direction. We particularly don't need a college of cardinals who go on Caribbean cruises and then come back and determine who will have a part in the decision-making process."

Vestal referred to reports four of the five former presidents elected since 1979 went on a Bible conference cruise in January, during which decisions were made regarding the "conservative" candidate for president in 1990. Reports indicate Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn.; Bailey Smith, an Atlanta evangelist; Charles Stanley, pastor of First Church, Atlanta; and Jerry Vines, current SBC president and co-pastor of First Church, Jacksonville, Fla., were on the Templeton cruise. Not attending was James T. Draper

Jr., pastor of First Church, Euless, Texas.

Vestal also referred to plans to "enlarge the tent of leadership," in the SBC, a comment made by Chapman following announcement of his nomination. By that, "conservative" leaders indicate they mean that the circle of leadership has been too narrow; and, with Bisagno's new coalition and inclusion of prominent pastors, they will be more inclusive in appointments and nominations.

Four pastors — two of whom were members of the SBC Peace Committee with Vestal — have endorsed Bisagno's call for a new coalition.

Two of the four — Peace Committee member Jim Henry, pastor of First Church, Orlando, Fla., and Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas — have endorsed Chapman's candidacy, as well.

Two others — Peace Committee Chairman Charles Fuller, pastor of First Church, Roanoke, Va., and Ken Hemphill, pastor of First Church, Norfolk, Va. — endorsed Bisagno's plan but declined to endorse Chapman's candidacy.

"What is happening is a very clear political strategy to 'enlarge the tent' of leadership in the central core. The college of cardinals is reaching out to a select group of influential pastors in order to perpetuate the control of the past 11 years by enlisting fresh leadership into it," Vestal said.

"This is part of the problem. The SBC does not need an episcopate, a presbytery, a college of cardinals. We do not need to be a centrally controlled denomination by a centrally controlling group determining who can and who cannot be part of Southern Baptist life."

Vestal said Bisagno has been a close friend and noted: "I cannot speak for John in terms of his motivation; I am sure he is acting out of his own conscience. These men — Bisagno, Gregory, Fuller, and Henry — are my brothers in the Lord and in the ministry. They know my heart; they know my theological convictions. I think they know my desire for theological integrity in the institutions

as well as reconciliation in the convention.

"The phrase they are using now to build their 'new coalition' is the 'perfect Bible,'" he said. "The problem is not with the Bible; the problem is with us. We don't understand the Bible perfectly; we don't preach it perfectly; we don't live by it perfectly."

"I know myself to be a flawed, frail human being who is a sinful, selfish sinner. I need the grace of God in Jesus Christ; and, praise God, I have experienced it."

"They seem to be extending their hands and their hearts only to those who interpret the Bible the way they interpret it and only to those who will confess it the way they express it. That is not a broadening but a narrowing and a creedalizing. It is broadening only in the sense that a few individuals who are key and influential have been invited in."

"I offer my hand and my heart to all who have experienced the grace of God in Jesus Christ."

For himself, Vestal said: "I am not going around looking for endorsements. I am looking for support from all Southern Baptists, not just a few influential pastors."

"I would be naive not to recognize the influence these men have because they are leaders in the denomination. I respect that leadership, but I would like to think Baptist people don't need anybody making decisions for them. People can see what the issue is. It is not the Bible; it is freedom and who is going to be part of the participatory decision-making process."

"I think Baptist people will see beyond this carefully planned strategy and will say they don't want a perpetuation of the control of the past 11 years."

Vestal concluded by noting he does not want to go back before 1979 — the year the "conservative" movement emerged — but wants to "look to the future in a new way. I want authentic decision making and authentic cooperation. You cannot have authentic cooperation without authentic participation."

Thursday, April 5, 1990

BAPTIST RECORD PAGE 11

## Missionary news

Sam and Ginny Cannata, missionaries to Tanzania, are on the field and may be addressed at P. O. Box 586, Zanzibar, Tanzania. He is a native of Houston, Texas, and she is the former Virginia Currey of Hollandale.

Jason and Susan Carlisle, missionaries to Uruguay, are on the field and may be addressed at Ordenez 631, Florida, Uruguay. He was born in Harlingen, Texas, and grew up in Montevideo, Uruguay, where his parents served as missionaries. She is the former Susan Langston of Jackson.

Roddy and Caroline Conerly, missionaries to Peru, are on the field and may be addressed at Apartado 3177, Lima, 100 Peru. He is a native of Oshka. The former Caroline Powell, she was born in Franklinton, La., and considers Oshka her hometown.

R. T. and Frances Buckley, missionaries to Bangladesh, have completed furlough and returned to the field (address: Box 3, Feni 3900, Bangladesh). He is a native of Picayune. The former Frances Boynes, she was born in Gibson, and spent much of her childhood in Maringouin, La.

Thomas and Bonnie Hearon, missionaries to Brazil, have completed language study and arrived on their field of service (address: Rua Leonor Sara Mago 61, 24.120 Niteroi, RJ, Brazil). He was born in New Orleans, La., and considers Jackson his hometown. She is the former Bonnie Ernst of San Antonio, Texas.

William and Nadine Waddle, missionary associates to Uganda, are in the States (address: Rt. 4, Box 338, Athens, AL 35611). Natives of Mississippi, both were born in Itawamba County, grew up in Fulton and consider Grenada their hometown. She is the former Nadine Taylor.

Freddie and Karen Womble, missionaries to Paraguay, are on the field and may be addressed at Casilla 1415, Asuncion, Paraguay. He was born in Vicksburg, and considers Monticello his hometown. The former Karen Rodden, she was born in Terceira, Azores, and considers Mobile, Ala., her hometown.

Clifton and Cathy Curtis, missionaries to Burkina Faso, are on the field and may be addressed at Mission Baptiste, 01 B.P. 580, Ouagadougou 01, Burkina Faso. They are natives of Mississippi. He was born in Greenwood and she, the former Cathy Pratt, in Batesville. Both consider Winona their hometown.

Elton and Dottie Gray, missionaries to Japan, are in the States for furlough (address: 806 Cedar Ridge Dr., Little Rock, AR 72211). He is a native of Loretto, Tenn., and she is the former Dottie Eavenson of Marks.

John and Elizabeth Merritt, Baptist representatives to Germany, are on the field and may be addressed at Matterhorn Strasse 6, 6200 Wiesbaden, Federal Republic of West Germany. He is a native of Hattiesburg. The former Elizabeth Pope, she was born in Mobile, Ala., and lived in Chicora.

Larry and Mary Hendricks, missionaries to Costa Rica, are on the field and may be addressed at Apartado 231-5000, Liberia, Guanacaste, Costa Rica. He was born in Edmond, Okla., and considers Yazoo City his hometown. The former Mary White of Arkansas, she was born in Fort Smith and considers Hartford her hometown.

Payton and Helen Myers, missionaries to Nigeria, are on the field and may be addressed at P. O. Box 263, Zaria, Nigeria. They are natives of Mississippi. He was born in Hazelhurst and grew up in Jackson; she is the former Helen Green of Prentiss.

William and Barbara Moseley, missionaries to Brazil, are on the field and may be addressed at Travessa Jaicos, 18, 20512 Rio de Janeiro, RJ, Brazil. A native of Florida, he was born in Wauchula and lived in Avon Park and St. Petersburg. She is the former Barbara Cooke of Crowder.

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## Staff changes

Palmer Church, Ripley, has called Don Wilson as pastor, effective Feb. 4. His previous place of service was Blue Springs Church, Union County Association. A native of Corinth, he received his education at Blue Mountain College.



Wilson

Fellowship Church, Mendenhall, has called James R. (Jimmy) Sellers as pastor, effective March 18. His previous place of service was New Bethlehem, Mendenhall. A native of Jackson, Sellers received his education at Clarke College and the seminary extension program in pastoral ministries.

In controversial moments, my perception's rather fine, I always see both points of view . . . the one that's wrong and mine.

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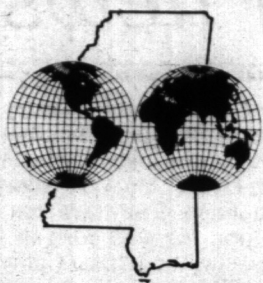
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## Evangelism Report

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Churches Reporting	Copies Presentations	Number of Conversions
Adams		
Alcorn	10	60 49
Attala	16	30 22
Benton-Tippah		
Bolivar		
Calhoun	9	6 1
Carroll		
Chickasaw		
Choctaw	2	3 3
Clarke	5	17 10
Clay		
Copiah		
Covington	1	3 0
Franklin	18	5 1
George	3	6 3
Greene		
Grenada		
Gulfcoast		
Hinds-Madison	3	302 19
Holmes		
Humphreys		
Itawamba	8	15 8
Jackson	8	22 8
Jasper		
Jeff Davis	1	1 1
Jones		
Kemper		
Lafayette	11	120 30
Lamar		
Lauderdale		
Lawrence		
Leake		
Lebanon	8	427 13
Lee		
Leflore	7	17 12
Lincoln		
Lowndes	1	2 2
Marion		
Marshall	8	124 31
Mississippi		
Monroe	11	35 20
Montgomery		
Neshoba		
New Choctaw		
Newton		
North Delta		
Northwest	1	70 2
Noxubee		
Oktibbeha		
Panola	4	5 1
Pearl River		
Perry		
Pike	1	2 2
Pontotoc		
Prentiss		
Rankin	15	371 63
Scott		
Sharkey-Issaquena		
Simpson		
Smith		
Sunflower	1	4 4
Tallahatchie		
Tishomingo	7	85 30
Union		
Union Co.		
Walshall		
Warren		
Washington		
Wayne		
Webster	2	6 6
Winston		
Yalobusha		
Yazoo		



Volunteers mail Bible correspondence courses to prisoners.



Dean Register, pastor, First Church, Gulfport, gives out certificates of appreciation to the volunteers at the luncheon.

## Church honors prison ministry volunteers

A prison ministry appreciation luncheon was recently held at First Church, Gulfport. About 30 volunteers are involved in this outreach, most of whom are senior adults. In conjunction with Prison Evangelism Outreach, Inc., an Ocean Springs based prison ministry, a handful of volunteers began this Bible correspondence outreach about five years ago.

The ministry group handles the Bi-

ble correspondence ministry to prisoners and their families that is nationwide in scope. In 1989, First Church, Gulfport and First Church, Gautier, working together under the auspices of Prison Evangelism Outreach, sent out approximately 24,000 Bible lessons into every state and three foreign countries.

Dean Register, pastor, is a supporter of the prison outreach. In ad-

dition to those directly involved, various church groups and Sunday School classes donate materials, funds, and postage stamps to help keep the Bible lessons going out.

If any individual church, or church group would like to be involved in some aspect of prison ministry, they may contact Sid L. Taylor, director, Prison Evangelism Outreach, Inc., P. O. Box 54, Ocean Springs, MS 39564 or call him at 875-7452.

Baptists in Broadcasting will meet  
at Calvary, Jackson, April 27-28

Little

Wilson

The annual Mississippi Baptists in Broadcasting meeting will be held April 27-28, at Calvary Church, Jackson. The meeting is for Mississippi Baptists involved with their church in broadcasting on radio, television or cable, and those interested in these areas.

Friday night, April 27, will feature an awards banquet at 7 p.m. with Mike Huckabee as guest speaker. Following the banquet will be a "Video Festival," for looking at local programming produced by those in attendance and who bring their 1/2-inch VHS tapes.

Saturday, April 28, will feature workshops from 9 a.m. to 12:30 p.m., with lunch provided. Attendees are also invited for a continental breakfast, courtesy of Delta Media Services, 8-9 a.m., and to browse in the vendor equipment display area.

Workshops will include "Effective Media Promotion for Your Church" (Radio, Television, and Print), led by Deborah Little, director, Central Division, ACTS Satellite Network, Fort Worth, Texas. She is also managing editor of IMPACTS, monthly newslet-

ter and for ACTS, and adjunct instructor in communications at Southwestern Seminary.

Another workshop will be "Camera Techniques — Studio and Field," led by Kendall Wilson, director/cameraman for Red Tape Productions Services in Jackson. This will be a "hands-on" workshop with participants divided into groups to work with camera and editing systems.

Wilson, outstanding cameraman and director, recently added an "Addy" to the list of awards he has collected. His handicraft can be seen on the series, "Young Elvis" on ABC. His clients range from Hollywood to the Berlin Wall, to ESPN, to the Baptist Hospital TV spots, to the National Geographic "Explorer Series," to Carols by Candlelight for First Church, Jackson, where he is a member.

After lunch, provided at the church, there will be a Mississippi ACTS Affiliates meeting, 1:30-2:30 p.m.

Cost of the registration is \$15. Deadline is April 16. Mail registration fee to Farrell Blankenship, P. O. Box 530, Jackson, MS 39205-0530. Make checks payable to the Mississippi Baptist Convention Board. The fee covers banquet, luncheon, and conference materials.

Other MBIB planning committee members serving with Blankenship for the event are Jim Phillips, Tupelo; Leon Young, Meridian; Merle Guyton, Kurk Brautigan, Hattiesburg; Bob Nancy, Cleveland; Steve Guidry, Pam Mitchell, and Judy Hartman, Jackson.

Scouting conference will  
honor memory of Cooper

A Baptist-Scouting Outreach Conference for Area II (Mississippi, Tennessee, Louisiana, and Alabama) April 6 and 7 will honor the memory of Owen Cooper, Mississippi industrialist, who died in 1986.

The conference will be held in the Mississippi Baptist Convention Board building and at First Church, Jackson, which will serve as the host church.

The conference will be sponsored by the Association of Baptists for Scouting. Cooper was co-founder of that organization in 1954.

Registration for the conference will begin at 11 a.m. on Friday and will be followed by a lunch at noon on the

fourth floor of the Baptist Building. Sessions will be held in the Sky Room of the Baptist Building except for a fellowship supper at First Church on Friday evening and the concluding session at First Church on Saturday afternoon.

The conference is scheduled to close at 3 p.m. on Saturday.

The general chairmen for the conference will be Hickman Johnson and Zack Hederman Jr., both of Jackson. The keynote speaker will be James E. Johnson of Washington, D.C. He is a director of Buy America Cooperative USA, a former Marine, and a former assistant secretary of the Navy.

'Jesus' film is  
adapted for radio

OPA LOCKA, Florida (EP) — North Africa is about to be "deluged with the Gospel," according to a news report from Herald Christ Jesus' Blessings, a Christian radio broadcast ministry which sends the gospel message by shortwave radio to most of the globe.

HCJB is part of World By 2000, a cooperative effort of broadcasters to bring the gospel to the world by 2000. World By 2000 is creating a five-part adaptation of the film "Jesus," which will be prepared in the Arabic language.

The concept of a radio version of the film grew out of an earlier project to create a version for the blind. It can be broadcast as a two-hour program or five 27-minute segments on successive days or weeks. Dialogue from the film, which has already been translated into 146 languages, is combined with new narration, music, and sound effects.

## Churches adopt expanded annuity

The following churches have adopted the Expanded Church Annuity Plan since those reported in the March 8 issue of the Baptist Record: Adams: Parkway; Benton/Tippah: Pine Grove; Hinds-Madison: Cherry Park; Humphreys: Gooden Lake; Lincoln: Mount Moriah; Northwest: Pleasant Hill; Pike: FBC Summit; Scott: Bethlehem; Washington: Greenfield; Yalobusha: Faith.

## Names in the news



Oral Church, Sumrall, Lamar Association, recently had a surprise 16th wedding anniversary party for Mr. and Mrs. B. J. Barrett. He has been pastor at Oral Church since April 2, 1989.

Pictured are the Barretts and their children, Amanda and Kelly.

Kenneth Roberts, formerly pastor of Monticello Church, Monticello, is available for pulpit supply, interims, or pastorate. He can be contacted at 849-2770 (home) or 582-1506 (office).

Nick Davis, a resident of Pascagoula, has been chosen as a Rotary Good Will Ambassador to Italy. Davis, a recipient of the Bachelor of Liberal Studies degree from William Carey College, and other ambassadors will visit Florence, Italy, from April 21 through May 20.

Presently Davis is serving as minister of music at Heidelberg Church, Heidelberg.



John and Lisa McDaniel of Memphis, formerly of Vicksburg, have recently begun a full-time ministry of evangelism. They grew up and were active in Woodlawn Church in Vicksburg. She is the former Lisa A. Smith. John served for nine years as minister of music and youth in churches in Mississippi, Missouri, and Memphis. Lisa teaches their three children so that they may travel as a family. John and Lisa sing together as Lisa accompanies on the piano and keyboards.

They are available for ministry and may be contacted at 4500 Summer Ave., Suite 101, Memphis, TN 38122 or (901) 761-0507.

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Hattiesburg 844-2263



Emily Dossett, right, and Jeanne Moak, both Acteens from First Church, Jackson, tell those present at the WMU convention about their trip to the National Acteens Convention last year. Mississippi was third in number attending NAC.

## "Share His Love" echoes through WMU convention

(Continued from page 3)

"microcosm of humanity from all over the world." He mentioned some of the groups "who keep coming" there — the suave, sophisticated business people, the immigrants, the students, the diplomats, the patients who go to John Reed Hospital and Johns Hopkins. "We have opportunities to touch the world," he said. Lyle read a letter written by a young man dying of AIDS, who had come to know Christ through a loving touch:

*Have mercy, O God. We are weak and we are hungry and we don't even know why we are here. I wasted it and I'm losing it. I hear the bells, my train is coming and all I can say is I'm sorry. I don't even know if I can say I really tried, but I can say I cried, and I still do, Lord.*

*It was and still is so hard. I'm so weak. Once I was deceived . . .*

*I could not break free of the bonds. I am a sinner and subject to temptation. I chose my own death and soon I will die . . .*

*Lord, I'm sorry. God's mercy helped me to make it this far. I'm not really afraid. I know I'm saved. I know Jesus Christ died on a bloody cross to pay for my failures and weaknesses and he rose again to eternal life, and all who believe in him will have eternal life.*

*I am not worthy, but I believe God's promise.*

*I'll miss everybody, and should I say I miss them already? That's what hurts most — not being able to give back all that I have taken. All that I leave is my love . . . It's all that I have, but I do leave my love . . .*

And Lyle concluded, "What we are trying to say to you and to people there is that we have so much more to share because we have Jesus and are infilled with his love. We must share NOW with young women and young men like this one. Please let us share the love of Jesus."

Judy Lyle, wife of Ken, said, "If we believe in prayer, why don't we pray more? Bold Missions Thrust depends on our prayer. Do you believe it? Prayer is the most basic mission strategy. There is no limit to it."

Nan Sugg, missionary, told of sharing God's love in Taiwan. Dottie Williamson, missionary in Pearl River County, Mississippi, told of sharing God's love through a double-wide trailer. Doris Diaz, WMU, SBC, told the exciting story of her recent visit to Cuba, where revivals have been in progress. She shared God's love there through Christian literature and Bibles which she took with her — even delivering a Bible to Castro. When she gave one Cuban woman a ballpoint pen, the woman said to her: "I have to tell you this. I have been

praying for a ballpoint pen, and you have answered my prayer!"

James Young asked for special prayer that he and his wife, Guinevere, might receive security clearance in order to obtain visas to return in July to Bangladesh, where they are missionaries. That country, the size of Arkansas, with 110,000,000 population, is now a Muslim state.

David Michel, director, Stewardship Department, Mississippi Baptist Convention Board, talked about "Sharing God's Love through the Cooperative Program." He described the extravagant gift of Mary, who poured expensive perfume on Jesus' feet and wiped them with her hair. Jesus said wherever the gospel is told, the story of Mary and her gift will be repeated, and it has been so. Today Mary receives honors, but Judas is called a thief. Michel said, "Giving through the Cooperative Program challenges us to go beyond our place in history. When we move beyond our time and place in history, what will people say of us and our church? Will it be a story like that told of Judas, that we were selfish, skeptical thieves, or will they look at us and tell of our extraordinary ability to give sacrificially?"

Bill Causey, executive director, Mississippi Baptist Convention Board, delivered the closing message on Tuesday, "Reveal Christ's presence in our lives by helping bring Mississippi and the world to Jesus." His message centered on God's command to Jonah to go to Nineveh, and Jonah's reluctance to do as God had said.

He indicated that as God was saying to Jonah, "Arise and go to Nineveh," he is saying to Christians today, "Arise and go to the rest of the world."

He said, "God, with no difficulty, appointed, or prepared, a fish, a vine, a worm, and a wind . . . but he has an awful hard time preparing a man to do what he wants him to do in this world!"

Causey asked, "Are we going back to our usual routine and wrap the robes of our church culture around us, or would you join me in confessing our sin and saying, 'Lord, my failure is I don't remember how to penetrate that lost part of the world. I need to break out of my tracks and my normal routine and I need to go and find someone to talk to about Jesus.' I don't think we as Mississippi Baptists will ever find all that God intended us to do until we make that our main business . . . he is so powerfully in this place right now, to overcome all our resistance and all our complaints and all our arguments and all our schedules and persuade us that he has prepared us for this generation. If we fail, who then will win this world for Jesus?"

## Rankin Association opens new counseling service

A new counseling service has been opened in connection with Rankin Association and has its offices in the association office building. It is Crossroads Counseling Center; and the director and staff counselor is Perry Sanderford, a doctor of education student at New Orleans Seminary. Sanderford is a graduate of Mississippi College and has a master of divinity degree from New Orleans Seminary.

The office is located at 5611 Highway 80 East in Brandon. The services offered include individual and family counseling, seminars and workshops, support groups, and speaking to groups and congregations on marriage and family issues.

Sanderford is a member of Pinelake Church, Brandon.

## Disaster unit goes to Elba

(Continued from page 7)

told of only having time to take a camera, shotgun, and the family photo album. Others awoke to find waters lapping inside their homes with no time at all.

In Elba, five churches, including First Church and Westside Church were flooded. At least 15 feet of water entered First Church which is just off the square. Pastor Doug Dortsch said the church's "Here's Hope" revival would only be delayed, not cancelled.

Didlake acknowledged appreciation to the volunteers for their adaptability and "their dedication to personal witnessing — to National Guardsmen, Red Cross workers, and victims alike."

Some of the witnessing was done with volunteers helping the Mississippians. A grandmother, a mother, and her 16-year old daughter came by to ask if they could help. They stirred

pots of stew and returned twice more to help serve. Said the mother of her daughter's experience, "I want to express my appreciation to you for what you have done these past two days for Cindy. I've never seen her happier. She has a new outlook on things because you taught her she could be of value helping people."

Mississippians serving on the Mississippi unit, besides Didlake and Tim Nicholas, were Bill Purvis, Ethel, Lamar Hataway, Kosciusko; Fred McCrory, Harding Walters, Ed Bailey, Creslyn White, Bill Lee, Marshall Jeffers, Paul Hill, and Billy Holyfield, all of Brandon; Jerald Welch, Greenwood; Gary Keen and Garvin Herrington, both of Philadelphia; William Wright, Columbia; Ed Willis, Clinton; Charles Thornton, Crystal Springs; Aaron Lewis, Hernando; Don Gann, Clinton; Talmadge Smith, Brookhaven; Dale Little, West; Donald Bailey, Pearl; David Rodgers, Hattiesburg; Joe Chapman, Jackson; and Lee Castle, Macon.

Tim Nicholas is Communications director, MBCB.

## Dilday recovering from triple-bypass

FORT WORTH, Texas — Russell Dilday, president of Southwestern Baptist Theological Seminary, is recovering in a Fort Worth hospital following more than two hours of open-heart surgery March 28.

Doctors performed a triple-bypass heart surgery to relieve blockage in three cardiac arteries.

According to Dilday's wife, Betty, the 59-year-old seminary president is "doing fine."

Manucher Nazarian, Dilday's surgeon, said the president's heart is in good condition and told family members the surgery was a success. Dilday is expected to resume his duties at the seminary in late April.

Before entering the hospital March 27, Dilday said he had no symptoms of the heart problems and added "my overall health is excellent, so there was no undue urgency." However, after reviewing dates and consulting with doctors, Dilday decided to have the operation as soon as possible to enable him to begin recuperating.

## Cuba allows . . .

(Continued from page 3)

seen anywhere more hunger for the Word of God than I saw in Cuba," he added.

Several volunteers presented Cuban authorities with a Bible to give to President Fidel Castro, who responded with a thank-you note to Sotelo. The Bible was the Reina-Valera Actualizada, a revision of the Bible widely used among Spanish-speaking evangelicals. The revision, the first in 30 years, was published by the Foreign Mission Board's Baptist Spanish Publishing House in El Paso, Texas. Sotelo is president of the board of trustees there.

## Missionaries leave Liberia

(Continued from page 3)

by plane March 29 from her home in Zwedru.

United States authorities began urging U.S. citizens to leave Nimba County March 27 when fighting increased between the army and rebels, who are trying to overthrow Liberian President Samuel Doe.

The U.S. Embassy in Liberia had earlier said Yekepa was safe, but U.S. officials began advising Americans March 28 to leave that city also. Yekepa is where Southern Baptist missionary Libby Senter and her 10-year-old daughter Rachel were murdered in 1986 in an incident unrelated to the current fighting.

About 50 Americans live in Nimba County. Some 6,000 Americans live throughout Liberia. Fifty-four Southern Baptist workers are assigned to the country.

Liberia, founded in 1847 after being settled by freed American slaves in the 1820s, has seen sporadic fighting since rebels entered the country from Ivory Coast Dec. 24. President Doe, who has ruled since a coup in 1980, charged some of the rebels were trained in Libya.

More than 150,000 Liberians have left Nimba County since the rebel offensive started. About 60,000 refugees have fled to Ivory Coast and more than 80,000 have sought refuge in Guinea. Others have fled into the bush.

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# Christ is faithful — we must be faithful

By Allan Moseley  
Hebrews 3:1-4:13

"God is faithful." That statement was made to me about 12 years ago by a college friend. The words seemed strange because of the context in which they were spoken.



Moseley

My friend was relating his recent growth in Christ and spiritual victories; and he explained his positive experiences by saying, "God is faithful." I nodded an incredulous nod when he said the words, but my unspoken question was, "Isn't he always faithful?" When I am victorious, when I fall in spiritual defeat, when I am joyful, when I wallow in Bunyan's "slough of despond," when everything comes up roses, and when everything is thorns and brambles — God is faithful. The question is whether I am faithful or not. The steady and powerful wind of God's faithfulness never ceases to blow, but I am blessed and moved forward thereby only if I am faithful to set my

## BIBLE BOOK

spiritual sails so that they may be filled by the breezes of the Holy Spirit.

In this passage, the writer of Hebrews uses the word "faithful" twice in reference to Christ (3:2, 5-6). In being faithful, Christ is compared and contrasted to Moses. Charles R. Swindoll has expressed this analogous relationship between Jesus and Moses in the following way:

### Similarities:

1. Both were appointed by God.
2. Both were faithful.
3. Both were related to God's house.

### Differences:

1. Moses was part of the house; Jesus was its architect.
2. Moses knew God personally; Jesus was God permanently.
3. Moses was a servant in the house; Jesus was Son over the house.

Another difference between the two should be added. In 3:6, the writer suddenly changes the antecedent of the term "house." The house of

Moses was presumably the tabernacle in the wilderness — the place of worship. However, we are the house of Christ. In place of the Old Testament tabernacle/temple as the representation of the dwelling place of God, followers of Christ are now the dwelling place of God. This truly is in harmony with all the New Testament teaching about Christ in us (e.g. Gal. 2:20; Eph. 5:17; Col. 1:27), and more specifically is congruent with the passages that show how believers are analogous to a building (e.g. Mt. 16:18; I Cor. 6:19; I Pet. 2:5).

In light of the fact that Christ is faithful, the writer of Hebrews directs some imperatives toward those who are Christ's followers. The Israelites should have been faithful in light of the commands God gave through his faithful servant Moses; Christians have even more reason to be faithful in light of the greater standard given by God through his faithful son Jesus. There are two imperative verbs (commands), and two subjunctive verbs that carry the force of an imperative.

The first imperative is, "Take heed!" (3:12). The verb literally means "to watch, see" and may be translated, "Be on guard, watch out." It is in this latter sense that the term is used

here. The Hebrew slaves in the wilderness were under God's faithful servant Moses. They were disobedient, so they did not enter Canaan, or God's "rest." Christians are under God's faithful son Jesus; and if we are disobedient, we too will suffer. Paul made the same comparison in I Corinthians 10:1-14.

The second imperative is, "Exhort one another daily, while it is called Today; lest any of you be hardened..." (3:13). We should not only be on guard for ourselves; also we should be careful to help other believers stay away from unfaithfulness (c.f. Heb. 10:24-25).

The third and fourth imperatives are similar in theme to the first two. "Let us therefore fear..." is found in 4:1, and "Let us labour therefore to enter into that rest..." is in 4:11. Since Jesus is superior to Moses, his rest is also superior. It is not the temporal land of Canaan, but the eternal land of heaven. To reject the direction of Moses was to reject God's plan and blessing; therefore, the people were made to wander in the wilderness. However, to reject Jesus is to reject God himself; therefore, the penalty is eternal separation from God.

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport).

# The guarded tomb fails to keep Jesus inside

By Wayne Campbell  
Matt. 27:62-66; 28:2-4, 11-14

If Jesus' ministry was not without resistance, if his death was the climax of such resistance, could we expect his resurrection to be without resistance?



Campbell

Interestingly, the enemies of Jesus recalled his words about the resurrection before it occurred (vs. 63), whereas his followers remembered only after the event. On the Sabbath day, the Sanhedrin approached Pilate, requesting a security guard be posted at Jesus' tomb. Having accomplished his death, they wanted to be sure no late developments upset that victory. In their view, any claims of a resurrection must be regarded as deceptive. Those who wish to reject the truth of Christianity must deny the resurrection of the Christ. For given that reali-

## LIFE AND WORK

ty, the other claims of the gospel must be considered valid also. It is the reality of the bodily resurrection of Jesus that gives authenticity to the entire Christian faith, according to Paul's testimony in I Corinthians 15.

Although apparently indifferent to the concerns of the Sanhedrin, Pilate provided soldiers for the guard, with the comment, "Make it as sure as you can" (vs. 65).

Several decades ago, a Hanoverian countess who was an outspoken unbeliever and especially opposed to the doctrine of the resurrection, gave strict orders for the construction of her tomb. Her grave was to be encased in stone blocks and covered with a slab of granite, fastened at all concerns by heavy iron clamps. Upon the cover was the inscription: "This burial place, purchased to all eternity, must never be opened."

However, a birch seed sprouted, and its root crept between the stone and the granite cover and began to grow. Eventually the iron clamps were torn apart and the granite cover was raised and now rests upon the trunk of the tree.

How foolish and futile it is for man to attempt to prevent that which God has declared will definitely be. How foolish and dangerous to act as if it were not going to happen! Yet man's sinful nature has always set itself in vain opposition to the decrees of Almighty God.

As far as we know, the soldiers themselves did not see Jesus come forth from the grave. They saw only the angel of the Lord who came in the earthquake and rolled away the stone. Jesus did not need the stone removed in order to make his exit. The witnesses of the resurrection needed it removed so they could enter (vss. 6-7). The soldiers who had been posted there became witnesses of the failure of human efforts to keep him in the tomb.

Having failed to prevent the resurrection, the council decided to bribe the soldiers to falsify

their account (vss. 12-13). Further, they would take care of matters with Pilate if he should hear. A governor who could be persuaded to scourge and crucify an innocent man would surely look the other way while soldiers were bribed.

Doesn't the world still offer subtle bribery to act as if the resurrection never really happened, to deny its reality and implications for our lives? It would be out of character for our present world to accept and embrace the reality and meaning of the resurrection of Jesus. The resurrection still produces resistance from the enemies of the gospel, for it demonstrates unequivocally his victory over Satan and all his powers.

The testimony of eyewitnesses was reassuring, but the ultimate assurance came when those disciples encountered the risen Lord for themselves. We know the truth of the resurrection because of the written record and because of the personal testimony of his Spirit within us. Campbell is pastor, Chunky Church, Chunky.

# Dying to save: completion of perfect sacrifice

By Tommy Vinson  
John 19:28-42

Crucifixion was one of the most cruel forms of death ever to be hatched in the depraved minds of men. The Romans learned this dark



Vinson

art of death from the Phoenicians. It stands in stark contrast to our modern methods of capital punishment. Then the criminals died publicly to say that "crime doesn't pay." Now, criminals die privately. Then, they died a slow and agonizing death. Now, criminals die quickly with a flash of electricity, a snap of the spine, or the inhalation of some noxious gas.

A person dying on the cross experienced many terrible, excruciating things. His final hours were punctuated with spells of extreme dizziness, cramps, sleeplessness, starvation, exposed wounds, and as our text indicates, unbelievable thirst. In our focal passage this week you will notice both an expression of Christ's humanity, and a expression of his deity.

I. An expression of his humanity (vss. 28, 29) — "I Thirst" This is the fifth of seven sayings which our Lord spoke from the cross. Here we have a window which allows us to look into his humanity. It seems ironic that Jesus should experience thirst. John has pointed out earlier that he was "the water of life" (7:14, 38, 49). Imagine, he who is the water of life experiencing thirst. He who created the fountains, rivers, and lakes is dying without so much as a drop of water to slake his thirst. Jesus began his public

## UNIFORM

ministry with a great hunger in the garden of temptation (Matt. 4). He now concludes his ministry with a burning thirst on the cross.

II. An Expression of his deity (vs. 30ff.) "It is finished" is the translation of one Greek word. Never was so much packed into one word. Finished! This may perhaps be the most important word Jesus ever spoke. The preceding cry "I thirst" was an expression of suffering, but the phrase "it is finished" was a loud cry of victory (Matt. 27:50). The saying "I thirst" calls attention to his person, while the statement "it is finished" calls attention to the accomplishment of his mission. Our Lord did not say, "I am finished," but "it is finished."

Implied in this sixth saying from the cross are several realities:

1. It was the consummation of prophetic scriptures referring to his death (vss. 28, 36-38). Charles Spurgeon was correct when he said, "Take away Jesus out of the Old Testament and you have a problem insoluble."

2. It was the culmination of personal suffering. It is true that God had one son without sin, but he had no son without suffering. All of his short life he walked under the ominous shadow of the forthcoming cross. Now, "it is finished." All of his personal sufferings are over.

3. It was the completion of a perfect sacrifice. When our Lord finished creating the heavens and the earth, he could say, "it is finished, and it is good." Now that God the Son has died as the perfect sacrifice for our sins, he can say, "it is finished," and if I may take the liberty,

let me add, "And it is good."

In a building in France, there is one hall which contains nothing but the incomplete works of Michelangelo. Jesus left no such works! He could now say as he did in John 17:4, "I have finished the work thou gavest me to do."

On one occasion a young man approached an evangelist at the conclusion of a week of evangelistic services. "Mister, what can I do to be saved?" he asked. The preacher replied,

"You are too late son, you are too late." The boy was shocked and said, "Do you mean I can't be saved because the meeting has ended?" "Son, you asked what you could do to be saved. All that could be done in order for you to be saved was done by Jesus Christ on the cross almost 2,000 years ago. The only thing you can do is to receive what he has already provided for you."

Vinson is pastor, Crossgates Church, Brandon.

## Baptist women in Uganda ignore war, distance to meet

SOROTI, Uganda — Twenty women rode to the first-ever Teso District Baptist Women's meeting at Tiriri, Uganda. Another 600 or so walked from as far as 25 miles away, food and firewood on their heads. Doris Garvin, a Southern Baptist missionary who has worked with the Teso people for more than 20 years, thinks the Jan. 16 event was the largest Baptist women's meeting ever held in east Africa.

"These women live in an area where war has been going on since 1986," Garvin said. "They have had their crops and houses burned over and over. They have been cut off for four years."

"Yet they came together in a spirit of revival that is something to see." The women, who came from 108 Baptist churches in the region, adopted a six-point ministry program to undergird their major goal: 1,000 Baptist churches in Teso by the year 2000.

# THE VILLAGE VIEW



## The Baptist Children's Village

Ronny E. Robinson, Executive Director

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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

January 1, 1990 -  
January 31, 1990

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# Interfaith witness still vital, HMB leaders says

By Mark Wingfield

NASHVILLE (BP) — Interfaith witness remains a vital concern for Southern Baptists, despite budget and staff cutbacks at their Home Mission Board, the denomination's interfaith witness leader said.

Gary Leazer, director of the HMB Interfaith Witness Department, spoke to state interfaith witness coordinators during their annual meeting in Nashville March 3-6.

"Last year was a roller-coaster ride for us in interfaith witness," he said, explaining that the department lost two staff positions and a percentage of its operating budget as a result of financial cutbacks at the HMB last year.

"I still believe interfaith witness is a much-needed program in our convention," Leazer added. "We're one of the few denominations who have a program to help people understand other religions and how to deal with them."

Leazer cited increasing religious pluralism in the United States as a primary reason for interfaith witness. He reported that 836 new religions had been started in the United States since 1940, with 710 of those surviving.

"Where we as Southern Baptists are strongest is where other groups find their mission field," he said. "We need to be aware of these people who are all around us and equip our people to witness to them."

To illustrate, he cited statistics on a variety of religious groups, both old and new:

- Roman Catholics now number 53.5 million in the United States and are experiencing significant growth in the Bible Belt.

- America is the largest Jewish nation in the world with 5.9 million Jews;

- Islam is the fastest-growing religion in the United States with 4.7 million adherents and will surpass Judaism in number of followers by A.D. 2000.

- Mormonism still is growing in America with 4 million members, counting infants and children.

- Buddhism and Hinduism are moving into traditional Bible Belt

areas such as Nashville, presenting their Eastern doctrines in sermon and Sunday School formats that appeal to Western minds.

— Jehovah's Witnesses are growing at a rate of 3 percent each year, which Leazer noted is not a high growth rate but outpaces Southern Baptists' growth.

Leazer called on interfaith witness coordinators to lead Southern Baptists in understanding false doctrines. "The question Jesus asked of Peter, 'Who do you say that I am?' is still the most important question we can ask," he stressed.

When confronted with other religious groups, Christians should ask, "What does this group believe about Jesus?" he said.

Interfaith witness serves two roles in evangelism, Leazer said. The first is that of pre-evangelism, or building witnessing relationships.

"You cannot demand the right to be heard by people of other faiths," he said. "Interfaith witness allows you to build relationships with people so they will listen to your gospel."

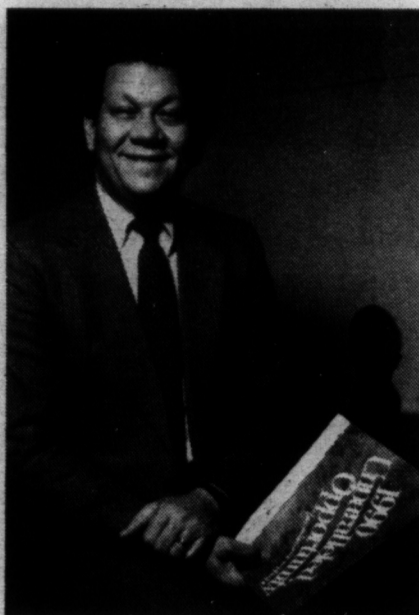
The second role is as a complement to traditional evangelism programs, Leazer said, explaining that conversion of people of different faiths is usually the result of months or years of conversation with someone concerned about interfaith witness. Both the watering and the harvesting are important, he said.

Also at the meeting, Roy Edgemon of the Southern Baptist Sunday School Board urged participants to reach children for Jesus.

"People who care about children bring them to Jesus," he said, noting the various traumas modern children face in unchurched homes.

Two men received awards for their work in interfaith witness. Cary Worthington, a pastor from Quitman, Miss., was named interfaith witness associate of the year. Don Otwell of the Florida Baptist Convention was named state interfaith witness coordinator of the year.

Mark Wingfield is on the staff of the Home Mission Board.



## New opportunities

Ned Stewart, 43, has joined the Foreign Mission Board's development office as associate director. The development office already has raised more than \$313,000 for the board's list of strategic mission needs overseas for 1990. The list contains 33 needs that Southern Baptist missionaries consider crucial, but which cannot be met through regular funding channels.

Part of Stewart's new job is finding churches or individuals willing to give above and beyond their Cooperative Program and Lottie Moon offerings to help meet these needs, which total \$4.1 million this year. Stewart came to the Foreign Mission Board from Contact Old Dominion, a Christian telephone counseling service. Before that he was the pastor of Crowder Memorial Baptist Church in Petersburg, Va., for five years. (FMB) PHOTO

## BJC warns of church-state problems in child-care bills

By Kathy Palen

As a child-care vote in the House of Representatives approaches, the Baptist Joint Committee on Public Affairs has continued to warn members of Congress and the Bush administration of potential church-state problems contained in proposed legislation.

"The BJC has consciously abstained from endorsing any particular child-care proposal on the merits," said J. Brent Walker, BJC associate general counsel. "Instead, we try to critique the church-state aspects of all of the proposals."

"Premature endorsement of any bill — on the merits or otherwise — can be counterproductive because of the rapidity with which bills are amended and because such an endorsement can detract from our credibility when we speak to church-state issues, which are the core of our program assignment."

In the past month, Walker has met with President George Bush, the House Democratic leadership and congressional staff members to discuss the various child-care proposals pending in the House.

"We continue to oppose any proposal that would use federal tax dollars to fund sectarian child care, whether in the form of vouchers or direct grants," Walker said. "We do not oppose the use of non-discriminatory earned income tax credits as an aspect of child-care policy, because such credits do not have obvious church-state implications. This kind of tax credit is not a

## Revivals win 4,000 converts

IBADAN, Nigeria — Annual evangelistic crusades in northern Nigeria resulted in 3,809 converts, including eight new believers from an

## "Encourage one another"

By Don Dobson

Therefore encourage one another and build each other up, just as in fact you are doing. (1 Thessalonians 5:11)

A favorite book of my children is Winnie the Pooh. One particular segment had Pooh walking a riverbank and making conversation with Eeyore, who had just fallen into the water.

Pooh — "Did you fall into the river, Eeyore?"

Eeyore — "Silly of me, wasn't it?"

Pooh — "Is the river uncomfortable?"

Eeyore — "Well, yes, the dampness, you know."

Pooh — "You really ought to be more careful."

Eeyore — "Thanks for the advice."

Pooh — "I think you're sinking."

Eeyore — "Pooh, if it's not too much trouble, would you mind rescuing me?" (A. A. Milne, Houghton and Mifflin Publishers)

Like Eeyore, many of us need help. We need an encouraging word, instead of idle conversation. Too many are floating on their backs in the river of despair without any flicker of hope.

Paul exhorts us to help one another. He tells us to build each other up with words of encouragement. We are berated enough, usually by ourselves. We do not need another critic. Rather, we need another friend.

While watching a local baseball game this past summer, I noticed a little boy in a much too big uniform, crying. He had just struck out. His dad was bent down, looking the little boy in the face. What do you think he was saying to his son? He was telling him not to worry about it. "It was okay to strike out. There is always next time. I still love you."

Perhaps the world needs to hear that occasionally from those of us who are Christians. "It's okay; God still loves you. We all strike out now and then."

In the book of Acts, we find one named Joseph. You and I are more familiar with his nickname, Barnabas. His nickname was indicative of his spirit. He was an encourager. He built people up. He knew what to say and do at the right time. He was truly a "son of encouragement."

May you and I build one another up through words and deeds of encouragement. May we also earn the title Son/Daughter of Encouragement.

Dobson is pastor, Collins Church, Collins.



Dobson

## Funeral message brings joy

IBADAN, Nigeria — More than 70 people accepted Christ as Savior at the funeral of a local doctor at Orita Mefa Baptist Church in Ibadan, Nigeria. The service for Victor Lawoyin, 56, drew more than 1,000 people to the church. Lawoyin's family asked the pastor to give an evangelistic message at the funeral and his widow gave the testimony of her husband's salvation experience. The people who accepted Christ included a number of Lawoyin's fellow doctors and nurses and a judge.

Children naturally want to be like their parents. They do. — William C.

## First Church, Meridian, and Clarke receive funds from Adams estate

First Church, Meridian, has been left \$132,750 in an estate settlement with the stipulation that the proceeds will be used in support of foreign missions.

The terms of the settlement were revealed this month in a letter from First Church Pastor Gary Bagley to Keith Parks, president of the Foreign Mission Board.

Bagley noted in his letter that Ervin and Ruth Adams had left Clarke

College and First Church each 25 percent of the Adams' estate. The instructions to First Church were to establish a trust for the purpose of supporting foreign missions through the earned interest.

Adams was a deacon at First Church. Bagley wrote that the lives of the two "will touch the lives of many people in the years to come through their unselfish generosity."

## "Inherit the blessing": Theme, ministers' wives' luncheon

"... Because to this you were called so that you may inherit the blessing" (1 Peter 3:9b). "Inherit the Blessing" is the theme of this year's Southern Baptist Ministers' Wives Luncheon, to be held during the New Orleans meeting of the Southern Baptist Convention.

Inspirational speaker will be Mrs. Shirley Dobson, author, co-worker, and wife of James Dobson, president of the "Focus on The Family"

Ministries. She has coauthored the book, Let's Make a Memory, with Gloria Gaither. Mrs. Dobson will speak during the luncheon on June 12 at 12:15 p.m. in the Hyatt Regency Ballroom, New Orleans.

Tickets are available by writing Mrs. Janet Wicker, First Baptist Church, 2201 Broadway, Lubbock, Tx., 79401. Ticket cost will be \$16.00 before June 1 and \$18.00 after that date.

Children naturally want to be like their parents. They do. — William C.

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Box 530, Jackson, MS 39205

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